

THE CONGREGATIONALIST

Boston Thursday 10 February 1898

SNOW SONNET

*O spotless guest of winter, from what deep
Of purity dost thou thy mantle bring?
Broad is thy mission, for thy snowy wing
Above all nature folds; thy white bands sweep
In equal benison o'er all; they heap
Both bill and hollow; o'er the woodland fling
New foliage, delicate and light; till spring
They cheer the garden where the roses sleep.
Before thy coming earth seemed dark with flaws,
But now thy generous kindness maketh rare
The beautiful, and over blackness draws
Its own perfection, till all earth is fair.
O teacher fair! so hast thou shown to me
The beauty and the grace of charity.*


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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 4

The usual missionary element was increased by the fact that a missionary presided, Miss Stone of Bulgaria. Reading our Lord's answer to the Pharisee lawyer as to the great commandment in the law, she spoke of love as the motive power in this work. Quoting a pastor who recently said to his people, "This church is great as it is because of the love that is in it; it would be greater if there were more love in it," she applied this to the missionary work, to woman's work for woman, which also includes woman's work for men. With a message from Ichtman in her own field, she told of the one Bible woman who had persevered in faith and love in that town to which the railroad had brought not only new blessings but new evils. Trying to win the women, she would gain their promises to come to her Friday afternoon meeting, and then not one would appear because each was afraid to confess before her neighbors. But the reward has come, and we hear of one prayer meeting where men, women and children gathered which lasted five hours, and the women are also holding their own meetings.

The missionaries in East Central Africa were especially remembered, and a letter was read from Miss Gilson in which she said: "The Prayer Calendar is very helpful and in reading *The Congregationalist* I always turn first to the report of the Friday morning prayer meeting. I am rejoiced that I had the privilege of attending so many of those meetings just before I left and that I know how earnestly and intelligently those in the field are prayed for. Miss Atkinson wrote me of the meeting last March when my name was on the calendar. Looking back at my diary I found that on that day God wonderfully fulfilled Phil. 4: 19, 'My God shall supply all your need.' I am learning what that verse can mean as I never could know if in the home land."

Miss Kyle told of the Clover Club which the Gazaland missionary ladies have formed and of their recent request to be received into the Massachusetts State Federation of Woman's Clubs, a request which has been granted.

Mrs. R. B. Baker told an interesting story of a man lately released from prison who seemed pursued by the fact that his picture was in all the rogues' galleries in the country, and who was greatly surprised when he learned that anybody ever prayed for him.

Miss Stanwood read a letter from Rev. Edward Hume of Bombay to his mother in New Haven, giving an account of a recent baptismal service, in which 110 children rescued from famine received the Christian rite, several of these being children whom Mr. and Mrs. Karmarkar had saved.

Miss Morrill of Paotingfu, China, gave an account of her mothers' meeting, and the surprise of the mothers that she, a single woman, should care to establish such a meeting; and of her monthly missionary meeting, with the condensed milk cans covered with pretty paper for mite-boxes and the decision as to the disposal of the money: "Let us send it to some land where they are more unhappy than we are."

Mrs. Schneider referred to recent news from Ahmednagar as given by Miss Nugent, who is now in this country, thousands having died on account of the plague. Mrs. Thompson, Mrs. McClelland, Mrs. Greene and Mrs. Daniels also contributed to the interest of the hour.

BEDDING WISDOM.—There is a tip on every feather, but the best "tip" on feathers in general is that given by the Paine Furniture Co. in their advertisement in another column. There are feathers and feathers—as many housekeepers have doubtless learned to their sorrow—and from long experience we can confidently recommend the high grade of feathers sold by this house as being the best value for the money. At a low price it is impossible to get better feathers in any other warerooms in this city.

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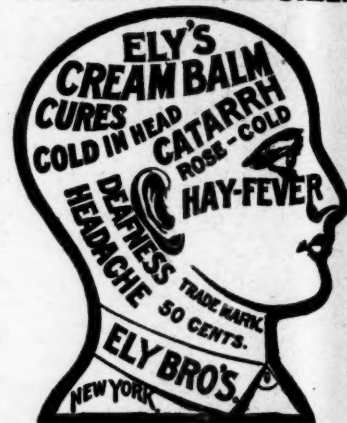


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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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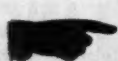
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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 10 February 1898

Number 6

WHATEVER this age is in other respects, it certainly has a deep and growing interest in human welfare. It takes sometimes the shock of a great disaster or an abnormal situation to pierce the crust of selfishness, but let a great storm entail exposure and suffering upon public servants, mariners or wayfarers and how quickly Christian charity bestirs itself. Churches are opened and benumbed employes on rail and trolley cars are warmed and fed. A city is horrified by the tragic death of gallant fighters of fire, and even before their mangled forms have been committed to the earth generous subscriptions from all classes in society provide for the future of the bereaved widows and children. A realizing sense of the awful conditions in Cuba takes possession of many hearts, and able business men join with prominent ministers in organizing a relief movement such as that brought to the attention of churches last Sunday. Once let human need be apprehended and sympathy and help are forthcoming. When men in the ordinary course of daily life will do for others what they are capable of doing when a great emergency arises this will be a vastly happier and holier world.

The editor of the *Herald of Gospel Liberty* is a member, representing the "Christian" denomination, of the joint committee which has put forth proposals looking to a union of "Christians" and Congregationalists. He will allow no name but "Christian" to stand for the body of churches which he represents. We venture the opinion that Congregationalists will accept that position and be willing to enter into as close relations with the "Christian" denomination as are found to be practicable in carrying on the work of both bodies. But the editor of that paper will not allow Congregationalists to call themselves by any other name than "Christian," if there is to be any affiliation between the two bodies. Now we venture to affirm with considerable confidence that Congregational churches which will consent to enter into any relations with other bodies by which they are to be prevented from calling themselves by any name they please are as rare as white blackbirds. They will not attempt to impose any such restrictions on other churches any more than they will accept such restrictions for themselves. If a necessary condition of union or federation between "Christians" and Congregationalists is acceptance of the creed, "No name but Christian," it is sheer waste of time to discuss the subject further.

The integrity of any people is measured by their enforcement, not their enactment, of law. Some excellent persons seem to forget this and to think that if a man votes as he prays he has done his

duty as a citizen. In fact, he has done little or nothing unless, when his vote has prevailed, he makes his choice effective. Maine has for years furnished a pathetic illustration of a people who thought themselves virtuous because they once voted for a constitutional amendment prohibiting liquor selling. Their example has been constantly urged as ideal, while the fruits of it have been a growing contempt for law. *Zion's Herald* is doing a good service by publishing a series of articles showing that the administration of the law in that State is not intended to suppress, but simply to regulate, the outlawed liquor traffic. Fines are substituted for licenses, and some adjustments are made to recognize the law in appearance, but in fact it appears that local option prevails in Maine, only it is called by another name and administered in defiance of constitutional law. Does prohibition prohibit in Portland, for example, with its 200 saloons and with 1,796 arrests for drunkenness in a single year, two-thirds of the whole number of arrests? Mr. Koren, after three months spent in Maine investigating the working of the law, says that in Portland most saloon keepers can secure immunity by paying to the public officers from \$40 to \$80 per month "hush money," according to the business done. If the choice is between blackmail and license fees the latter are better for public morals. The time has fully come for prohibition in Maine either to be enforced or to cease to exist as a farce.

Mr. Joseph Choate, the recognized leader of the New York bar, in his address before the Chicago Bar Association last week, stated that he loved his profession because, "among all the learned professions, it is the only one that involves the study and the pursuit of a stable and exact science." As for the Christian ministry, he held that its props were being knocked from under it day by day. Our opinion is that there are quite as many foundation stones left for the preacher to rest his structure on as there are for the lawyer; and that, when the one profession loses its confidence in the immutability of God's laws, natural and revealed, then there will be a like loss for the other profession. Judges and lawyers do naught but interpret laws that men have tried to pattern after God's will as revealed to them by Scripture or the Holy Spirit, and the vehicle for that revelation always has been and always will be the communications of godly men, students of theology and religious teachers. Before reading Mr. Choate's address our impression was that the lawyer, of all men, was bewildered and dazed by the complexity of modern life and the difficulty of adjusting present conditions to the principles that have governed in the past, that he was adrift and at sea more than any other profes-

sional man. And we still think so, despite Mr. Choate's disclaimer.

We no more sympathize with those who say they prefer to possess the power of God rather than the power of a trained intellect in preaching the gospel than we sympathize with those who prefer the power of prayer to the service of a skilled physician in sickness. Faith without works is dead in either case. The man who attempts to win sinful men to Christ, and who does not use all his opportunities to inform and discipline and strengthen his mind for his work, simply tries to make God responsible for his laziness. His fervid assertions of his confidential relations with the Almighty will not be likely to deceive many besides himself. There are too many who claim indorsement from God to preach and heal who belittle the gospel by their loudly professed indifference to means which they might appropriate to make the gospel effective. The man who has really consecrated himself to spreading the gospel of Christ will keep his body, mind and spirit in the best condition for most effective service. Health, learning and piety go together in this, the work which calls for all there is in a man, and if he professes his indifference to any one of the three in the calling which he claims to have had from God it is a pretty safe inference that he is deficient in the others also.

When Rev. Dr. G. H. Hepworth went as a representative of the *New York Herald* to investigate the condition of affairs in Turkey, the well-known attitude of that paper on Turkish matters and the persons who accompanied Dr. Hepworth made the American public skeptical as to any fair reports coming from him. But he has disappointed expectations by frank and full statements of his investigations which confirm what was already known of the massacres and the consequent misery and injustice which are perpetrated in the provinces where Armenians are still numerous. Of the work of the American Board he has cabled to the *Herald*:

I have seen missionaries in every city we have visited, and my admiration for them cannot be expressed in words. They are a quiet, cautious, brave, and I must add a sad set of men, who bear the marks of their privations in the lines of their faces and in the nervous undertone which characterizes nearly all of them.

He has found large cities without a single physician or a chemist, and others where the only medical aid is that extended by medical missionaries. American citizens hold about \$2,000,000 worth of property in Turkey invested for the sole purpose of giving help to the people in that country. A considerable part of this property has been wantonly destroyed. Can our Government satisfy the American people by saying to them that the

protection of the liberty and property of American citizens in Turkey is too difficult and costly for it to undertake?

He is a wise pastor who knows how to make good use of Christian literature. There is a wide difference between the mere distribution of tracts and the request, coupled with a reason, to read a carefully selected article in the family paper or a chapter in a thoughtfully chosen book. An illustration is before us in a pastor's letter to the author of that excellent little book, *Steps for Beginners*. The writer has a country parish. He calls at a farmhouse where the mother is an earnest Christian and says, "I have brought you this book to help you in training your children and fitting them to be members of the church. I will call again soon and we will talk it over." At the next call the book is the basis of a helpful talk on the religious training of the children. The pastor has also a "class of instruction" for young people. At one meeting each month the members of the church committee and all who are trying to live as Christians are freely invited. A chapter of the little book forms the topic for prayer and conference. Thus, when the members of the class come before the committee to unite with the church they meet as friends. The pastor seeks those who do not understand or appreciate the relations they have assumed with the church and says, "I never see you at the Lord's Supper or at the prayer meeting. Here is a little book which will help you to see what it is to be a Christian and a church member. Read it for my sake and your own, and then we will talk it over." Thus the book is made the basis of a system of pastoral work which greatly strengthens the pastor's influence.

The Rights of Americans in Turkey

The platform on which our present national Administration asked and received the votes which placed it in power contained this declaration:

In Turkey American residents have been exposed to the gravest dangers and American property destroyed. There and everywhere American citizens and American property must be absolutely protected at all hazards and at any cost.

Indemnity has been demanded for American property destroyed. Turkey has refused it. What has our Government to say further? It is intimated that the Administration is inclined to drop the matter, as too old and too complicated with other things to warrant the Government in taking it up at present. In other words, the hazard appears too great and the cost too high to protect the property of American citizens or to guard their personal rights in Turkey. We hesitate even to suggest that this can be true. But there appear to be sufficient reasons for admitting it. The withdrawal of the one United States man-of-war from Eastern waters seems to confirm it. The intimation that the sultan says he is too poor to pay—a common enough way of refusing to acknowledge obligations—seems to be the apology for not pressing the claim.

If our Government confesses its impotence in the face of Turkey's refusal of

its demand, it must accept grave and certain consequences. It may be said that the property destroyed belonged to American missionaries, and that their claims are less important than those of our citizens who are in foreign countries for their own gain. But this distinction will not hold in the minds of foreign rulers. Graver complications will result from such an exhibition of cowardice than any now existing, and a precedent will be established with which in future our Government will have to reckon in behalf of a quite different class of citizens. If Austria and France can demand reparation from Turkey and get it, while the United States slinks away in silence after refusal, then other humiliations await us, and not alone from Turkey.

If we by our inaction confess that we dare not make an effort to secure justice for our citizens in Turkey because we may become involved in difficulty with Spain, that country will not remain unaware of the temper we have shown in the face of Turkey's refusal of our demand. The cost which seems to our Government too high to secure just treatment in Turkey will have to be paid with compound interest, and the rate will be advanced with every week's delay.

The promise of the Republican national platform will stand in history, and over against it the performance of the Administration elected on it. Time was when we pleaded for protection of American citizens and their property in Turkey because they were missionaries. But that plea has ceased to be of chief importance. To save our country from humiliation before the world, to protect American citizens throughout the East from coming perils, to avoid future wars which present fear and cowardice would surely invite, we beseech the Administration to insist on and enforce immediate honorable settlement of its affairs with Turkey.

Lessons of the Storm

Not for many years has New England known such experiences with the snow as it encountered last week. On Monday night it blocked the highways, arrested and held fast many who were seeking their suburban homes, and silently laid its embargo on all the ways of travel and means of communication with the outside world. When Tuesday morning broke it announced to many thousands of business men and women that they were prisoners at home. The memory of the experiences of those days still lingers with many, and the storm leaves with us its messages of help and hope.

Nothing suggests the mystery that surrounds our human nature better than this closing in of the air with innumerable falling flakes. It is mystery brought within our reach and not appealing merely to our imagination—the pillar of cloud at our very doors, not far away beyond the range of utmost vision. Yet it is not really a horizon which we see, for there is no dividing line. The trees loom up out of the fleecy haze like wraiths of summer with snow-laden branches. In open spaces we carry our vague little world along with us—always the space of sight fading in front and on either side into the obscurity of the restless, incessant, hurrying fall of snow

feathers. Who are we, that we should judge the world whose horizon changes as we move, but who never see the whole? What is the summing up of men's study and experience but the comparison of vision in inclosed horizons of men who, like ourselves, have been walking in the mystery of storm. Each looks for himself, but the mystery of God's life surrounds them all.

Sometimes the fierce wind drives before it larger flakes of wet and clinging snow. Then swift destruction runs along the ocean shore. All sights and sounds are blotted out except the sight of climbing waves, the sound of breakers on the rocks. Cables strain and anchors drag. Even the harbor shore is heaped with wrecks. Then desolation smites the work of man. In city streets black wires are white with clinging snow, and soon the poles go down with perilous confusion of tangled wires.

Streets that yesterday were noisy with traffic and black with crowds of men are heaped like forest avenues with spotless drifts. The parks are fairy solitudes of laden boughs. Upon men's occupations the embargo of the storm is laid. All ways are toilsome ways, and between the city and its suburbs there is a great gulf fixed. We are brought back to primitive conditions of travel, while our servants are slowly digging trains from the drifts, disentangling twisted wires, reckoning losses, counting the dead.

Slowly the accustomed web of wire and rail is knit again, and the sense of isolation, so startling to our modern thought, dies away as we begin to hear news of the world. Most of us take our hindrance and losses cheerfully, and there is perhaps less open grumbling than on other days. We are even pleased at the existence of so vital and enlivening an opportunity of common talk. A few have need to summon courage to confront their loss, but for the community at large it is all but an incident of the year's work, to be remembered for its novelty, but making, after all, only a ripple on the flowing stream of life.

It is the joy of overcoming which man gains in the experience of the storm. God, who has taught the birds to fly to warmer lands, has given us the will and wit to be masters even of the tempest. Our shelters are no mere caves of winter sleep, but serve for work as well as rest. Our trains move through the storm, our messages come and go, our streets are busy with traffic in all sorts of weather. If, now and then, a storm brings life to a momentary stand, if drifts stall our trains or the wind breaks down our wires, our surprise is the sign of our ordinary mastery of the wind and snow, and we are impatient until that mastery is re-established.

The yielding races of the world go to the wall, the conquering races find the truth of our Lord's promise, "To him that overcometh will I give." It is true of the advance of civilization. It is true even when the tempest falls upon a city and smites its industries for a moment into silence. It is true in the glow and pleasure with which home comforts are tasted after a walk in the storm. It shall be true when we are welcomed out of the storms of earth's temptation by him who sent us forth and makes us share

of his suffering that we may share the glory also which he has prepared for those who overcome.

The Vivisection of Vivekananda

We had thought that we would not have occasion again to refer to Swami Vivekananda. We mean him of the orange turban, the belted cassock, the smooth-shaven countenance and the smoothly flowing discourse, who came to this country as the apostle of Hinduism five years ago. At that time and now and then subsequently we felt it incumbent upon us to lay a gently restraining hand upon certain excellent persons of our acquaintance who were charmed by his Oriental head-gear and his beautiful ethical message. The Hindu monk was so sure that he had just the religion which our country needed, and the worthy women who gave him afternoon teas and who hung upon his accents as they gathered about him under the spreading trees at Greenacre spoke so fervently respecting the peace which his soft discourse brought them, that we began to fear that the American Board would have to become a Nirvana-extension society. But in due time the Swami went home, and we breathed a sigh of relief as we saw the worthy women, released from the spell of his magnetic presence, turning their attention to other cults and other visitors from abroad.

There came reports concerning the Swami's triumphal reception in India. We were told about his progress from Ceylon to Madras and thence to Calcutta. We could almost hear the shouts that arose on the fervid air as his countrymen voiced their plaudits. We felt that in this conquering-hero act our old friend the Swami had totally eclipsed Alexander and Caesar. After a while a whisper sped across the sea to the effect that the Swami's high standing among his fellow-devotees of Hinduism had suffered quite an appreciable collapse. Our missionaries also made it clear that he had never been regarded, even in India, as a representative exponent of the ancient faiths. It also appeared that the sudden imposition of honors upon him on his return to India was due to the fact that he let it be understood that his three years in America had produced amazing effects in the propagation and acceptance of Hindu thought. This impression he so sedulously cultivated that some of the native journals printed enthusiastic editorials, setting forth the noble services rendered by the Swami to the Hindu religion. One paper in particular, the *Indian Mirror*, published in Calcutta, published an editorial which fairly reeked with unctuous tributes to the monk. It said:

The tide of conversion seems to have rolled back from the East to the West, and the Hindu mission in the West was crowned with a greater and more glorious success than what has ever been vouchsafed to Christian missions in the East. . . . Hundreds of men and women have enlisted themselves under the standard which he unfurled in America, and some of them have even taken to the bowl and the yellow robes. Can his fellow-countrymen be ever too proud of him? Or be ever too grateful to him? Can humanity be ever too thankful to Vivekananda?

It happened that at the time this editorial was published, about a year ago, a

bright young man from Mr. Moody's Bible Institute in Chicago had just assumed the Y. M. C. A. secretaryship in Calcutta, his sphere of work being particularly among college students. He was keen enough to send this glowing editorial to a number of prominent men and women in America, asking them to express their opinion respecting the widely circulated report in India that Swami Vivekananda had made hundreds of converts in America. These persons were also asked to say what they thought of Americans abandoning Christianity and adopting either Hinduism or Mohammedanism. The replies, received from seventeen college presidents and many other leaders of thought and action in America, have now been printed in pamphlet form, and to read this array of answers will rejoice the heart of any man who likes to see a bubble burst and a humbug exposed. The Swami's pretensions and assertions are absolutely pulverized. We doubt if there is a hole in the broad area of India, from the Himalayas to the Indian Ocean, small enough to contain his shriveled personality, provided he has been open-minded enough to hear what others say regarding his claims.

Here are a few extracts from this array of opinion: President Eliot says: "I have never heard in this country of a single convert from Christianity to either Hinduism or Mohammedanism." Professor Fisher writes, in his cool, effective way: "The prospect of the spread of Hinduism in this country to a degree to attract any notice is about as great as the likelihood that the Himalayas will sink down into the earth and become level ground." Pres. G. Stanley Hall remarks: "We have in this country a few hypersusceptible women, very cultured intellectually, but without emotional balance, who have thought themselves converts to Mr. Webb's Mohammedanism or Vivekananda's Hinduism. These, however, are such an exceedingly small and insignificant group, and Vivekananda's hearers are so essentially pervaded by curiosity only, that the possibility of Americans abandoning Christianity for any other faith is preposterous and absurd. I have yet to hear of a single genuine convert he has made in this country." Archbishop Ireland adds his word: "The chances of Hinduism spreading itself in America may be dreams of Vivekananda, but they are not realities."

President Angell says: "The likelihood of America's abandoning Christianity and adopting either Hinduism or Mohammedanism is, I think, rather less than the probability that the Ganges will reverse its current and run up into the Himalaya mountains." Miss Francis E. Willard joins in the chorus: "I have never heard of it, nor do I think the intelligent people of this country have the faintest idea that any such preposterous claim can have been made by anybody anywhere for one of whom very few of our American people have ever heard." And Henry Watterson, editor of the *Louisville Courier-Journal*, sarcastically observes: "It is certain that hundreds had taken to the bowl before the Swami arrived, and other hundreds had appeared in yellow robes; but this, we take it, was in an entirely different sense from that in which the *Mirror* uses the term."

We should be glad, if space permitted, to make further extracts from this convincing series of replies. Their value as a chain of unimpeachable testimony to the influence and progress of the Christian religion in the United States fully equals in importance their success in disposing of the Swami. If he or any of his adherents in India, or any of the worthy women in this country who for a time followed in his train, or any one else who thinks Christianity a decadent affair, will but give heed to what these men and women of national eminence say we are sure that they will cease to look to India for a religion that can do more to satisfy the needs of men and to reconstruct society than the religion of Jesus has done and is doing.

We trust we have not borne down too severely upon the monk, or lacerated the feelings of those worthy persons who went "a-monking." After all, it does not pay to take such an adventurer too seriously. He served his uses in this country. We are indebted to him for many a laugh, and in the tension of modern life it is well to have such sources of refreshment even if now and then they take the unusual form of a monk with an orange turban and a penchant for bowls. We shall think in future years of the rise, the decline and the passing of Swami Vivekananda, and every time his gorgeous cassock floats before our memory we shall allow ourselves the privilege of a prolonged smile.

The Silent Struggle in the East

As the weeks pass it becomes plainer, in spite of confused reports of many sorts, that England and Russia are engaged in a tremendous struggle for supremacy in China, and that means in the whole East. No battle has been fought, nor is any likely to occur. The conflict is one of diplomacy. Other nations—France, Germany and especially Japan—are closely interested and are watching alertly, eager for aggrandizement of some sort, but the two principal combatants are Russia and England.

Russia is determined to secure a better port on the Pacific, whither she can run her trans-Siberian railroad, and to gain the better of her rivals in acquiring influence and actual power over China. England insists that no nation shall have any Chinese port for itself, but that what any one has all must share. And she, too, appreciating thoroughly the tremendous development of foreign trade to which the apparently inevitable opening-up of China will lead, is straining every nerve to maintain and increase her hold upon that country. Russia does not overlook commercial opportunities but principally seeks larger dominion. England is not indifferent to a more controlling influence but her chief object is to enlarge her trade.

There is an odd contrast between the two nations as they now face one another in the East. The Russian people for the most part know little and care less about the rivalry of their own nation with England. It is the czar and his government who are carrying it on. But they are inflexible in purpose, shrewd and pertinacious, and possess immense resources. In England, on the other hand, Lord Salis-

bury and his associates at the Foreign Office do not display consistent and sustained firmness, but the English people are aroused and zealous and frankly declare that they would rather fight than yield to Russia's claims.

In such circumstances prophecies are unsafe. But, if some bolder man were in Lord Salisbury's place, it would be certain that England would go to war rather than alter her ground. Probably she would as things are. And this probably would mean the yielding of Russia as far as necessary now, rather than fight. For England has the superior naval force in that part of the world and it can be easily increased, while the Japanese fleet doubtless will co-operate with it, if necessary. But Russia then will merely bide her time. Circumstances may forbid the fulfillment of her plans. But if an opportunity ever occurs, be it one year hence or ten, she will be as ready to use it as she is today. The present probability, however, is that the peace will not be broken and that England will carry her point for substance.

The Transforming Power of Conversion

A new creature in Christ Jesus—this is what conversion makes one. It changes the point of view from which everything is regarded. He who has been accustomed, more or less consciously, to consider primarily what he has supposed to be his own interests now learns to think first and chiefly of the divine interests. God and his relation and duty to God now are the most important subjects of his thought.

New views of both truth and life result. Of truth, because the significance of spiritual facts and principles is seen to be not only far greater than has been supposed, but also quite different. For instance, the duty of repentance for sin and the blessedness of being forgiven may have been appreciated intellectually in some degree formerly, but now they have become matters of actual experience, and appear in a new light. Of life also, because dedication of one's self to God's service always means altering one's habits in some respects and the inspiration of one's whole conduct by another mood and temper.

New purposes are formed. To live and labor definitely for Christ's sake and by the help of the Holy Spirit is very different from living with the aim of even the most high-minded man who is not a servant of Christ. New sympathies are cherished. We find ourselves drawn gladly and closely to all who love our Lord. Many, whom we never have thought that we could learn to like, we now find tender and trusty friends, our common loyalty to Christ proving a sure and precious bond.

Conversion changes the whole character for the better. It does not do this all at once or in any miraculous manner, but by supplying a new aim and spirit and by heading one in a new direction—towards God instead of away from him. There can be few, if any, of us who do not personally know men or women in whom this change has taken place so evidently as to cause no little comment.

Current History

The Blizzard

Providence seems to have decreed that once a decade the inhabitants of the cities along the North Atlantic seaboard shall be taught how impotent they are when nature cares to assert herself. The multifarious devices of man, that in ordinary seasons increase his comfort and the celerity of his movements, by such exertions of the elements are made to turn and rend him as it were. The more complex and the higher the differentiation of the nervous system the greater the disaster wrought when the ganglia and other nerve centers are injured. Elsewhere we comment upon some of the moral lessons to be drawn from such experiences as the people of New England—and to a lesser degree those of the Middle Atlantic States—endured on Feb. 1-3. It remains to us here to say only this: The property loss to municipalities, business corporations and individuals in Greater Boston alone probably amounts to not less than \$1,000,000, and the ravage wrought among the shipping interests centering in New England coast towns mounts up in the hundreds of thousands, with sad loss of life as well, Gloucester being a sufferer in an unusual degree. In Boston business of all kinds was at a standstill on Feb. 1, the State legislature, the Federal and State courts, the universities and schools as well as the mercantile establishments finding it impossible to proceed for lack of legislators, officials, lawyers and clients, teachers and pupils, and clerks and patrons. The chief lesson of the storm, so far as its bearings upon transportation and communication are concerned, will be this: The advisability of putting all telegraph and trolley wires under ground.

Domestic Politics

The significance of the vote of the House of Representatives on the Teller bond resolution lies chiefly in the clean cut alignment of the parties, the Republicans for the first time in many years polling practically a unanimous vote in favor of the gold standard. Upon this record and the Reed policy of keeping appropriations within bounds imposed by treasury receipts, and whatever prestige may come from Hawaiian annexation the Republican managers seem determined to enter the next campaign. Further legislation providing for currency and banking reform is very improbable, in view of radical differences within the Republican ranks. The attempts of the Kentucky and New York legislatures to discipline Senators Lindsay and Murphy for their votes on the Teller resolution demonstrate conclusively the fact that neither of those gentlemen fairly represents the prevailing views within his party locally considered. But all legislative action will be impotent to move the senators, their tenure being independent of legislative interference and their right to independent thought and action being one of the inestimable privileges and duties of their position, as Senator Lindsay's virile speech in the Senate last week must have made very clear even to his indignant constituents.

The large and enthusiastic meeting of the anti-Quay Republicans in Pennsylvania last week is a happy omen of better days in that ancient commonwealth. Mr.

Wanamaker, whom the reformers hope to induce to stand as their candidate for governor in the next campaign, has described the present condition of the party in that State as virtually one of slavery to an oligarchy as cruel and debasing as the one that the Camerons maintained for many years. The vital question in Pennsylvania, as in New York, is, Have the Republicans who have begun this movement the determination to fight it through to the bitter end, and can they be swerved from their purpose by any supposed injury that may be done to national, corporate or personal interests in which they also have a stake? In New York State affairs are shaping themselves so as to point to an alliance in the next gubernatorial campaign of the anti-Platt Republicans and the gold Democrats on a platform demanding home rule for cities, purification of the primaries and a gold standard.

Safeguarding the Marriage Relation

The papal delegate in this country, Mgr. Martinelli, is about to be asked to formulate rules governing the vexed question of marriages between Catholics and Protestants in this country. Recent happenings in certain of the dioceses and arbitrary and contradictory rulings by certain of the bishops have led to this request for a ruling that will have authority with all Catholics in the United States. One of the most important subjects for discussion at the next General Convention of the Protestant Episcopal Church will be the imperfection of the present canon governing the attitude of the church toward divorced persons applicants for remarriage, and the necessity of reformulating it. The bishops of Maryland, Vermont and Albany, in recent communications to the *Churchman*, have made it clear that there is a disposition within the church to put an end to the uncertainty and laxity that now prevails, and in the last issue of that valuable journal Mr. F. J. Stimson enters the discussion with a weighty contribution, voicing the views of a well-informed jurist and loyal lay Churchman. These are wholesome signs, for not until the churches do their duty in educating public opinion on this matter can we hope for safe, restrictive, uniform legislation.

Lynching Must Be Abolished

For many reasons it is to be hoped that the Federal authorities will continue to act vigorously in detecting and punishing those guilty of the lynching at Versailles, Ind. Called in by the State officials when the latter found that it was impossible to secure detection and conviction from the courts and officials of the vicinage, the Federal officials cannot afford to let the matter drop now. They should not only indict and punish the lynchers, but the members of the Grand Jury who refused to indict the lynchers when evidence clearly proving their guilt was produced. Let the Federal officials do their duty by society in this case, and a weapon may be forged that can be used with excellent effect elsewhere. It may be an extension of Federal authority to provinces that the framers of the Constitution did not contemplate, but the tide is all running that way now, and the people of the country will welcome any method that will put an end to lynching North and South.

A Protest Against the Spoils Theory

Those who have given most time to the study of the problems connected with the American Indians have usually been trusted by recent administrations and many of their recommendations have been adopted, to the great gain of the Indians. The appointment of Dr. W. N. Hailmann as superintendent of Indian schools, some five years ago, was welcomed by those who knew him and watched with interest by those who did not. He has more than fulfilled the expectations of all who intelligently hoped for better organization of Indian schools and the advancement of public education. We should regret his removal, and can see no good reason for it, except to provide a place for some other man. We hope Secretary Bliss will heed the request which has been sent to him from a large number of prominent educators, including Presidents Eliot of Harvard University, Low of Columbia, Gilman of Johns Hopkins and Adams of the University of Wisconsin. The men who make up the list, which includes these names and those of Bishops Potter of New York, Lawrence of Massachusetts and Doane of Albany, do not present petitions of this sort without good reason. It would be a serious mistake, we believe, to disturb the present conditions of Indian education by removing Dr. Hailmann.

It is deplorable that President McKinley should have given the important position of fish commissioner to a henchman of Senator Elkins of West Virginia, a man without any knowledge or scientific training, who plainly does not conform to the statutory provisions governing the appointment. If we had a Senate nowadays that had backbone and any disposition to exercise its constitutional prerogatives the nomination would not be ratified.

Russia and the United States

The President is empowered with authority by Congress to raise our representatives at certain foreign courts to the rank of ambassador whenever those countries send a representative of like rank to us. Russia, having decided to transfer Count Cassini from Peking to Washington, determined for various weighty reasons to make him an ambassador rather than a minister, and so informed our Department of State recently. Reciprocating this act, President McKinley has just nominated our present minister at St. Petersburg, Mr. Hitchcock, to be the first ambassador at the Russian court. That Mr. Hitchcock will profit by this elevation, and our interests in Russia as well, all know who are conversant with the relative privileges and powers of ministers and ambassadors. That Russia expects to profit by the change is also a safe inference. The transfer of Count Cassini to Washington is one of Russia's shrewdest strokes. To him must be credited that matchless course of action at Peking which has enabled Russia to gain such power with China and Korea as to supplant Great Britain and Japan, or at least deprive the one of the unquestioned supremacy that she for many years has enjoyed and to cheat the other out of the fruit she expected to harvest after the war with China. Domiciled in Washington Count Cassini, co-operating with the French and German ambassadors, will at once endeavor to counteract any steps which Great Britain may have

taken to range the United States with her in the impending contest for freedom of trade within the Chinese empire. Just now the United States holds the balance of power, moral power too, and can get almost anything she wants in the way of trade concessions in return for her influence. Neither Russia nor Great Britain expect her to fire a shot in Chinese waters. Russia asks for neutrality. Great Britain asks for co-operation diplomatically and in peaceful ways. It is needless to say that our sympathies are with Great Britain rather than with Russia and her continental allies. Russia's friendship for us is a myth. She is incapable of genuine friendship for any nation. Given a free hand in either Turkey or China she will eject all Protestant missions. Given control of Chinese ports and rivers she will exclude American traders.

The Future of Canada

The acts of the Canadian Parliament, just assembled, are likely to mark an epoch in Canadian history. Sir Wilfrid Laurier and the Liberals have so skillfully managed to turn to Canadian profit the course of events in Great Britain, in this country and along the Yukon that Canada now stands in a far more important and unassailable position than at any time since the federation. Upon the legislators at this session will fall the duty of wisely putting into statute form the compacts which the premier and his lieutenants have negotiated, and of so legislating respecting the Klondike territory as to guard Canadian interests. How much of Canada's present prosperity is due to the influence of American as well as British forces may be inferred from the admission of Rev. Hugh Pedley of Manitoba, the leading Congregational clergyman of the Northwest, who, in a recent letter to the *London Independent*, stated:

Sir Wilfrid Laurier has defined his political point of view as that of "a Liberal of the English school." And the Liberalism of England, with its combination of democratic freedom with reverence for law, is to a very large extent the outgrowth of the principles asserted by the early Independents, and embodied in national life by such leaders as Cromwell and Milton. But Sir Wilfrid is not only "a Liberal of the English school," he is also premier of the Dominion. And what was the factor that turned the scale in his favor a year ago last June? The growth of the spirit of freedom in the Province of Quebec! And what has been one of the chief agents in stimulating their growth? The contact of French Canadians with the democracy of New England manufacturing towns to which they went seeking employment, and from which they returned bringing ideas! And what gave its democratic stamp to New England? Congregationalism! Is it too much, then, to say that Sir Wilfrid Laurier derived his political principles from the Congregationalism of England and his political opportunity from the Congregationalism of New England?

Important Judicial Investigations

The trial of M. Zola, the French novelist of the naturalistic school, for impugning the honor of the heads of the French army, opened in Paris last Monday amid scenes of great excitement. As it proceeds it may cause events of far-reaching consequence to France and Europe. Zola can scarcely be expected to defend his case successfully, for certain sources of information are denied to him by the decree of the government. His

acquittal would be a virtual impeachment of the honor of the French army, and, as that must be protected at all hazards, he probably will be found guilty, punished lightly and forced to wait the verdict for posterity to credit him with courage and disinterested motives. This already is the verdict of all save Frenchmen. As one by one Germany, Austria and Italy have officially denied that they profited by the alleged duplicity of Dreyfus, it begins to be apparent that common rumor in Paris may not be far out of the way when it says that Russia and not Germany was the Power that profited by his sale of French army secrets, if any Power did. It is easy to imagine what the effect upon the French people would be if this were proved to be a fact. The people's ardor for Russia has cooled much within five months, and clear proof of Russian duplicity would shatter the Dual Alliance, throw France into the arms of Great Britain and reshape European and Asiatic conditions and policies.

The trial of the sheriff and his deputies, who last fall shot and killed the coal miners at Lattimer, Pa., is now under way. Evidence of the most damaging kind from most reputable witnesses has been produced by the prosecution, stating that the strikers were unarmed, that the deputies shot without any provocation, and that they did not scruple to shoot the strikers in the back when the latter were fleeing for shelter.

Foreign Affairs

The British Parliament opens with the ministry facing complications at home and abroad which give the Liberals an excellent chance for slashing criticism. Defective army organization, woeful failure of British arms in the Indian frontier campaign, failure of the Concert to redeem Crete and Thessaly from Turkish rapine, unexplained movements and reinforcements of the Anglo-Egyptian army along the Upper Nile, and imperiled trade interests in China all furnish opportunity for Liberal animadversion. Nor will Tory critics be lacking to condemn Lord Salisbury's foreign policy and demand a most searching investigation of Indian affairs and most explicit statements respecting Great Britain's exact contentions as to China, and freedom for British trade there in all ports. Lord Salisbury complains that his Tory friends have unjustly condemned him during the past week because of alleged withdrawal from the position set forth a fortnight ago in the speeches of Sir Michael Hicks Beach and Mr. Chamberlain. Lord Salisbury denies that there has been any change in the British attitude. Certain it is that the British squadrons in Pacific waters are concentrating in the vicinity of China, and both Russia and China are buying war supplies on our Pacific coast. London financial circles believe that China will accept Great Britain's terms for the loan of \$60,000,000, as neither Germany, France or Russia can offer anything like the same amount at as easy rates of interest. Moreover, one of Sir Robert Hart's lieutenants has just been confirmed by the Chinese Foreign Office as deputy inspector general of customs, with the proviso that the chief authority must not be delegated to others. This is a decided set-back to Russia and a victory for Great Britain, as Russia

has been conspiring to secure control of the customs service and oust Sir Robert Hart. But even should China refuse Great Britain's terms as to the loan, it will not change the main situation or alter her attitude.

The relations between Turkey and Bulgaria are strained now, owing to Turkish lawlessness in Bulgaria and many undressed grievances. Austria and Germany are supporting the sultan in his protest against the appointment of Prince George of Russia as governor of Crete, while Great Britain, Russia and France are insisting upon it. The Greeks do not know whether to welcome the new situation or not, so distrustful are they of the motives of Russia in favoring now what she not many months ago forbade. As for the situation in Crete and Thessaly it is lamentable, famine and deeds of violence being rampant, the Turkish army still remaining in Thessaly, unpaid and unfed and dependent largely upon foraging for subsistence.

Bread riots in Italy testify to the unrelieved economic evils of that overtaxed, faction-cursed monarchy, where church and state not only are separate but hostile. German exclusion of American fruits, if proved to be due to a spirit of reprisal and retaliation for American import duties, will probably cause the American authorities to act similarly. If based on a natural desire to exclude insect pests, then it is defensible.

NOTES

Hereafter French coins will not bear the inscription, *Dieu protège La France*.

The legislature of Tennessee has elected Hon. T. B. Turley, a lawyer of Memphis, to succeed the late Senator Harris in the United States Senate. He is a jurist of some repute and never has been a politician. Neither is he a millionaire.

With American golf clubs driving the Scotch and English out of the British market, and American locomotives running on the new British military road to the Soudan territory, we can afford to smile while our British cousins stand aghast.

Already the question of the Sunday opening of the trans-Mississippi exposition to be held at Omaha next summer is in dispute. The managers have assumed the top-lofty attitude of refusing to listen to the petition of the ministerial union of the city, which indicates that they do not intend to reason on the matter but are bent on defying our national custom and the sentiment of the most law-abiding people of Omaha. "Forewarned is forearmed." Let the fight be stern.

The influence of the electric surface railroads in lessening the receipts of the steam railroads may be estimated by perusal of the annual report of the Massachusetts Board of Railroad Commissioners just issued. Whereas for the ten years up to and including 1893 there had been an average increase of nearly six million passengers per year carried on the steam railways, since that year there has been an average annual decrease of 4,766,000 passengers. One railroad entering Boston lost more than twenty-two per cent. of its local traffic last year.

At a successful meeting of the Consumers' League, held in Boston last week, at which Mr. John Graham Brooks and Dean Hodges of the Episcopal Divinity School at Cambridge described the ethical and economic bearings of this important movement for bettering the conditions of labor, the gratifying statement was made that not a few of Boston's leading retail merchants are heartily in favor of the league's work and are disposed to further its purposes. And this from pure motives, be-

cause they wish to deal justly by their employés, as well as because they recognize that the cheapest labor in the end is the labor that is adequately paid.

In Brief

Perhaps the best thing to be said regarding last week's weather is that it was worth talking about.

"We are busy, but the kingdom in its fullness still tarries." So writes a hard-working but not discouraged pastor. And a good many others know exactly how he feels.

The A. M. A. goes to Concord, N. H., for its next annual meeting, a hearty invitation having just been extended from all the churches there. The dates are Oct. 25-27.

Dr. Hazen, the editor of the Year-Book, has received returns from Nevada, Idaho and New Hampshire. The latter State has distanced all records in so early a report of nearly 200 churches.

W. Garrett Horder uses the title Religion Is the Sustenance, not the Scarecrow of Life for a strong article in one of the English monthlies. But it originated with the clever author of John Inglesant.

Our recent illustrated monograph on the Second Church, Dorchester, has called forth many expressions of appreciation from persons glad to be informed regarding the history and present activities of one of the sturdiest churches of our order.

At a meeting of a Unitarian Club in Boston last week one speaker summed up the needs of Unitarians by saying, "We want a man to look up to." That is the chief need in all denominations, and they come nearest to finding it satisfied through leaders who most loyally obey the counsel, "Looking unto Jesus, the author and perfecter of our faith."

We hope unity and peace will be restored to the Fifth Avenue Presbyterian Church of New York, and that not by the removal of disaffected members, but by mutual forbearance. The mischief wrought by such a man as Warszawiak ought not to weaken the influence of so good a man as Rev. Dr. John Hall, nor can we believe that his supporters for many years will now withdraw from the church.

It is not often that a morning and an evening sermon present, in their point of departure at least, so amusing a contrast as was the case recently in one of our suburban churches. The pastor's text in the morning was, "As thy servant was busy here and there, he was gone." In the evening the neighboring pastor, with whom he exchanged, took the text, "Loose him and let him go." We presume valuable supplementary views of truth were received by those who attended both services.

Many have speculated as to what was being done by Mrs. Eddy with the money which the Christian Science propaganda has poured into her coffers. Some of it can be accounted for by the fact that during recent months she has given away \$50,000 to churches of the Christian Science persuasion in Boston, Concord, N. H., and London, Eng., and that the income from the Christian Science Quarterly and all other publications has been set aside in perpetuity for the parent church in Boston.

In a large town near Boston four local ministers—Congregational, Episcopal and Roman Catholic—recently accepted an invitation to be present at the regular monthly meeting of the public school teachers, the subject of the address by the superintendent being The Moral Training of Children in the Primary Department. Is not this a hopeful hint of what might be quietly effected in other towns by a

cordial recognition on the part of both clergymen and teachers of the common ground which they occupy in the moral instruction of the children?

Our English brethren have done well in making it possible for *The Independent* to enlarge its form, better its typography and strengthen its staff of editors and contributors. Every such change in the recognized representative journal of the British Congregational churches buttresses the defenses of the sisterhood of churches and heartens the courage of their pastors and laity. Rev. J. Guinness Rogers, as of yore, directs the policy of *The Independent*, and over his own name still writes forcible ecclesiastical and political state papers.

The anniversary of the founding of the first Y. P. S. C. E. was celebrated widely last week. A number of pastors arranged exchanges on Endeavor Sunday, Jan. 30. The Quiet Hour was a theme considered by many societies. General Secretary Baer conducted such a service at the Clarendon Street Church, Boston, on the morning of Feb. 2, the exact date of the founding. Thousands of societies used Professor Wells's bright exercise, The C. E. Locomotive. The presence and words of Rev. Ira Landrith, chairman of the Nashville '98 committee, gave zest to the Boston rally. A significant feature of many of the observances was the offering taken for denominational missions.

In visiting or writing to our three national societies, which have their headquarters in New York, bear in mind the fact that they are now to be found, not as for so many years past in the Bible House, but a dozen blocks further up town in the United Charities Building, corner Fourth Avenue and Twenty-Second Street. The Congregational rooms will be on the eighth floor, which is entirely devoted to them and to *Congregational Work*. We trust that no pessimistic observer of modern drifts will interpret the removal from a Bible House to a Charities Building as an indication that our societies intend hereafter to emphasize sociology instead of the gospel. We are assured that the change was not made with any such purpose in view.

Those who enjoy the theater must not forget what it costs to maintain, not any single harmless play, but the institution itself. What that cost is in respect to what good men and women value most is suggested by a statement recently made by the dean of the corps of theatrical critics in London. He says:

If any one I loved insisted on going on the stage contrary to my advice I should be terrified for her future, and hopeless for the endurance of our affection or even friendship. For stage life, according to my experience, has a tendency to deaden the finer feelings, to crush the inner nature of men and women, and to substitute artificiality and hollowness for sincerity and truth, and, mind you, I speak from an intimate experience of the stage, extending over thirty-seven years.

Our sympathy is extended to the Central Church, Chelsea, and our congratulations to the Broadway Tabernacle, New York. The first has had Mr. Jefferson for a well-rounded pastorate of ten years. The Tabernacle is to have him in the years of his early prime. He has so lately been sketched at length in our columns, where he appears this year as a regular contributor, that we refrain from extended comment on this important event in our denominational life. Those who read Mr. Jefferson's letter of resignation, which was given to his people last Sunday, will appreciate his tender relations with them, which have been strengthened by each succeeding year of his work among them, and will be prepared to anticipate the prosperous pastorate which we confidently predict for Mr. Jefferson in New York.

Women who oppose suffrage for their sex have a hard time of it. When they kept silence their more stalwart sisters insisted that their silence gave consent. Now that they appear before legislatures as remonstrants, they are taunted by their opponents with being indifferent to their civic duties and with seeking to shirk their responsibilities. The *Transcript*, in an editorial which betrays a truly feminine hand, and which throbs with pathos and bristles with interrogation and exclamation points, thus reveals a dreadful condition of things:

There are women everywhere (5,200 of them in Massachusetts!) who are either unconscious of any public relations or ties or wish to leave their personal responsibility of citizenship in the hands of male protectors (?), and declare their desire of perennial childhood from the cradle to the grave!

Every story that sheds light on the personality of Phillips Brooks should be made current coin. Hence we quote the tale told by Bishop McVikar of Rhode Island to the guests at a dinner given in his honor last week. Bishop McVikar was Bishop Brooks's most intimate friend. He says:

I was sauntering with him from church in Lucerne in Switzerland, and he said something so boyish and fresh, just as he was ever wont to do. I stopped and looked at him and said: "Brooks, it seems so strange that you should be a bishop." He looked at me with almost a startled expression, and he said: "McVikar, it seems so strange to me that sometimes, when I am putting on my clothes, I have to stop and laugh." It was just the freshness of that man which always kept him young, and which I am sure you will understand as I give it, for I venture to say there has never been such a bishop in our or any other church.

The Struggle for Character

XI. THE BUSINESS MAN

BY A BOSTON MERCHANT

The Christian business man, by the nature of his profession, leads a life to guide which successfully between the Scylla of mercantile failure and the Charybdis of dishonorable schemes and methods means a constant struggle. Taught early the conventional legend that ninety-seven out of every hundred who engage in business are unsuccessful, he bases his hopes of personal success upon the possibility of his wit or his luck pulling him through as one of the fortunate three, and in a way accepts a theory that business life, like marriage, is a lottery.

To be sure, he proposes to be honest, industrious, energetic, patient; to harness, in fact, all the accepted virtues to his business team in the faith they will pull him through the quicksands of depression and over the mountain tops of inflation. But observation soon shows him that as a recipe for success this is not complete, for many of the wrecks he passes are of as virtuous merchants as any he may emulate.

Clinging to his ideal he detects readily that many woeful failures are simply misfits—people whose laudable motives and methods cannot make good the absence of native ability and tact, who were not cut out for the business world from the start. He properly disdains to take into consideration, further than to recognize their existence, the confessedly dishonest class—those who strive to acquire a good name only for the purpose of ultimately abusing it. In accounting for the many failures that indisputably do occur, be it the theoretic ninety-seven per cent.

or a more probable smaller number, there is still a factor lacking; perhaps it is best expressed by quoting the aphorism "competition is the life of trade." He finds this is true enough, but he also finds it to be equally true that it is too often the death of the trader as well.

Just here he, as a Christian, is confronted with the pertinent questions how and how far can he reconcile modern competition with Christian ideals, which, according to some authorities, should symbolize fraternity and brotherly love? To be sure, he is aware there is one very short road to the avoidance of all suffering from competition, and that is by the monopolistic extermination of the competitor—a process just now much exploited, unfortunately by many well advertised as successful business examples. Of course, principle will keep the Christian merchant, however ambitious, out of this path; and, if it does not do so, lack of opportunity will suffice to remove temptation in this line from all but an inconsiderable few.

But how about competition as popularly accepted—that if permanently maintained remains an insuperable barrier to monopoly? He can see that it has its wholesome features that inure to the benefit of the public while leaving margin for abundant success to the merchant, but he can also see that some of it is paltry, mean, unscrupulous—aimed only at building up one's trade at the expense of others' downfall. He also learns that there is that in the most modern competitive methods which has already quite subverted public morals by paralyzing the most delicate nerve of public honor—the love of literal truth.

Advertising is now an accepted necessity; it is a legitimate art. No progressive citizen wishes to dispense with it, be he or she either seller or buyer. It costs, and it is well worth paying for. It conveys legitimate information of great value at enormous expense, incurred by the giver, not the receiver. It is one of the great civilizing accessories of the day. Yet why should abundant, self-evident falsehood be at liberty to stalk unchallenged in advertising columns simply because highly paid for? Why should managers and editors who would never knowingly permit a recognized untruth to enter their news columns allow their consciences to suspend action when canvassing the merits of a proffered and profitable "ad"?

Probably it is because they, the managers and editors referred to, are merely part of the great and general public and view modern tergiversation through public spectacles; for the dear public today not only tolerates fiction in advertising, but admires its boldness, wit and spice, indorses it into respectability and, what is worst, patronizes it into profitability. Barnum set the pace when he nonchalantly warned the public that they liked to be humbugged, and forthwith proceeded to accelerate the speed with which he was accumulating small change from his billboard-reading compatriots. The merchant of today must answer one or more of three questions: Shall I advertise? Shall I advertise as a Christian or shall I advertise à la Barnum? It is often a tough problem in business ethics precipitated by competition.

The business man, but more particularly the Christian business man, is a sufferer to an extent the public do not sufficiently appreciate in that he is much restricted in the mastery of his own charities. To the uninitiated and to all women, it would seem, goods suggest wealth, and the more goods the greater the riches. It is hard for the lady with the subscription book to understand that a man in active business life must give from his income, not from his inventory. The man with the big shop is the natural mark, and only those in very close touch with him know how often he is expected to give in unmethodical ways. His church friends know he will give the requisite from his stock, in his especial line, for their fair or picnic or convention. His neighbors expect him to come down cheerfully with material of his kind for the latest case of destitution in that district. The hospitals, the sisters of charity, the messenger boys, the freight handlers' association, the firemen's relief and the summer shelter all know him. From his mail he takes a notice that his customer in Oshkosh expects a return check for ten tickets (inclosed) to his employes' mutual benefit ball, to take place two months hence, and the next day another letter informs him that the manager of the department that handles his most profitable specialties in the great store at Still River is interested in a bicycle raffle in connection with a church fair, in which, etc.

Time and familiarity overcome his natural aversions and he learns to give—in dribblets. Probably, if he is a successful merchant, he gradually acquires a feeling of sympathetic enthusiasm for all these well-authenticated needs, and eventually jumps at these opportunities to give—in dribblets. He acquires a genuine dribblet habit, based upon the satisfaction of feeling that this is the shortest way of getting rid of superabundant appeals. But at what a loss to himself. He knows that he takes it out of the causes that once were and ever should remain nearest his heart, for he, poor soul, has but so much to give, and he has lost the mastery of his purse strings. He may be as systematic as his employes time-clock in his store discipline, but his charities are as ungovernable and erratic as an experienced bicycle in the hands of a novice, if there be such a person these days.

The business man is yet, and probably always will remain, a member of the working class. The handling of merchandise and money is not the same thing as the ownership thereof, and mercantile responsibility is not conducive to ease of mind or idleness of body. Methods have changed, may change much more, but the changes add friction in one way as often as they reduce it in another. The elevator, the cash carrier, the telephone and the stenographer have undoubtedly altered business conditions and saved much manual labor and many footsteps, and have economized valuable time, but these innovations, as a whole, have only accelerated the business gait, not eliminated its vital hardships. The merchant carries a greater burden on his mind if a less weight on his back, and his life is no more successful or enjoyable now, with all his artificial aids, than was his predecessor's in those ancient days

when ships were propelled by the winds, and the fall and tackle were the only appliances for hoisting his wares to the third story lofts under the eaves of his warehouse.

In these mercantile days and in this mercantile country it behooves the Christian public to remember in charity the limitations of mercantile life and experience. The unsuccessful merchant has nothing to show for a life's failure, and as for the successful one he has little enough to show except money. To be sure, both may have that most desirable of belongings, a good name, but so, equally, may all men in or out of business. History will never mention him. He leaves no monument in the world of art or science or literature or music. He adds nothing to the universal fund of wisdom. His life is devoid of romance. He is but lightly in touch with nature. The greatest reward that ever comes to man from man, the applause awarded the orator, is seldom his. His only hope of being immortalized is in accumulating that he may endow, but he will never in this world see that the pitiful parsimony that he has patiently practised to this end has been forgiven and forgotten by a grateful public, and if his heirs and their lawyers can have their way he will never see it in the world to come.

There are exceptions. Every type has its hero, and among those condemned by circumstances to the persistent pursuit of material wealth there are some who are grand enough to realize that Paul was not a blundering theorist when he warned Timothy that "the love of money is the root of all evil," and that Christ did not jest when he announced to mankind that it was hard indeed for the rich man to enter into the kingdom of heaven.

The Mission of Sacred Music

BY IDA E. KITTREDGE

The ideal church service is a work of consecrated art, all the minutest details of which are as carefully chosen and combined as the instruments and score of an orchestra, that together they may serve one great purpose—worship. And what part in this work is borne by music, the handmaid of religion? She touches the heart, calms life's fret and fever, rouses the spiritual sensibility, elevates thought, stimulates aspiration—in a word, creates the devotional atmosphere.

In a beautiful old Boston church, on a recent Sunday afternoon, with an audience that thronged even the pulpit steps, after the service began not a whisper was heard, scarce an eyelash quivered. Suddenly, without warning, a thrilling tenor voice smote the silence with a call to repentance which found entrance in ears deaf to sermon or lesson. In the silence of more than one soul conscience woke and uttered stern rebuke. Softly the other singers chimed in. The Scripture was in harmony with the song. Then came an anthem, breathing divine compassion, during which the drama of the soul went on. Love began her gracious ministry and faith lived again. An earnest petition by the pastor, to which the choir responded with an expressive rendering of the Lord's Prayer, uplifted the assembly to the throne of grace. Then

fell a reverent hush, while the congregation, with open, responsive hearts, waited for the voice of the preacher. What a magnificent opportunity for an impassioned appeal, or indeed, for any earnest gospel message! Broken is the fallow ground, the plowing is completed; he has but to drop in the good seed and water and nourish it. He may reprove, rebuke, exhort, without fear of offense. Indeed, to what heights of holy living may he not win his people after such a preparation as this? But let him who has only a dissertation on manners or morals, or a cold or trivial view of religion to present, beware of offering it after such music as this. It will fall flatter than after poor singing or none at all. The people may indeed leave measurably satisfied, for have they not heard the gospel sung? But, if at all discriminating, they will compare the music and the sermon, greatly to the disadvantage of the latter.

Not always has an artistic musical service been possible, or even desired, in New England. It is not, however, so much a matter of time as of public sentiment. In the colonial period, after the reaction from the splendid formalism of the Established Church, the method was the simplest possible. Mr. N. J. Welles, in the Christmas number of the *New England Magazine*, gives this quaint description of a praise service of that time:

When the minister announced the hymn he looked at John and John looked at Abby. If Abby had succeeded in finding the place, both in the book of words and in the book of tunes, and had determined whether the tune to fit the words was Salem or Old Hundred, she looked at John. Then John pinched the tuning fork and stood up, holding it close to Abby's ear. Abby listened, and when the fork squeaked out the proper key commenced to sing. They were generally well in the second line—Abby's shrill voice in the lead and John's deeper one plowing through a wonderful bass that was, for the most part, but the air sung an octave more or less lower—when the people rose and added their voices. The people began at the first of the hymn and Abby and John kept on where they were, and the harmony—! But the harmony was in the happy faces and the clear sunshine and the blue clouds that sailed away over the tops of the dear old trees.

And now the pendulum has swung once more. It is a far cry from this primitive service to the elaborate programs rendered in many Boston churches last Christmas Day. Let us visit one of them. The auditorium is transformed into a bower—almost literally a forest—of evergreen and the odor of incense mingles with the spicy breath of spruce and pine. In every niche and corner stands a Christmas tree, while wreaths and crosses adorn every available space on the walls and the gilded altar rails are twined with living green. As the strains of Handel's matchless Pastoral Symphony die away, fresh young voices are heard in the distance, and gradually the "choir invisible" appears, as the cherub-faced, white-robed singers file in and take their places. Poised high above them twinkles and pulsates the Christmas star, an electric marvel. As the service proceeds, both Scripture and prayer being chanted, and even the sermon seeming, to our dissenting ears, to partake of the intoning cadence, preacher, organ and boy singers blending in one harmonious whole, the effect is of great sensuous beauty. But is this intelligent worship? All the facts

and doctrines of the gospel are rendered in one monotonous cadence and in chant tempo—a group of words all huddled together, followed by two or three long, impressive syllables, with such utter disregard of their meaning or relative importance that the sense is positively perverted. Magnificat, Te Deum and Benedicite are all rendered by the boy choir, with faces expressionless as wax—small blame to them, poor lads!

When thou hadst overcome the sharpness of death, ring out the childish voices, clear and cold as ice.

This last experience, needless to say, was not found in a Congregational church, in most of which, happily, the music is rendered with the spirit and the understanding, the singers aiming at least to "give the sense"; and in many of which the highest artistic expression prevails. But ought not and may not a larger proportion of our churches approach closer to the ideal presented in our opening illustration, which, alas! was not found in a Congregational church either, though doubtless it is often paralleled there.

We realize that there are churches where, for lack of means, an expensive musical service is impracticable—perhaps even sinful—though the fact must not be overlooked that even in these music lovers are often found who will gladly contribute for this part of the service if for no other. It is also possible to produce excellent artistic effects with home talent, given an able and self-sacrificing leader, willing to train the voices at moderate cost. But what shall we think of churches whose money, leisure and opportunities for instruction are ample, yet whose musical service is careless and slipshod? Are they living up to present day opportunities? Should they not rather welcome this aid to worship, working and spending generously in its cultivation? For how can we "prepare the way of the Lord" more beautifully than by the sacred ministry of song?

The eulogy on Samuel C. Armstrong, delivered at Hampton Institute on Founders' Day by Prof. F. G. Peabody of Harvard University, we covet the opportunity of reading in full as it will appear in the *Southern Workman*, for, judging it by the reports telegraphed from Hampton, it must have been worthy of its subject. Professor Peabody said truly that "in a degree almost unparalleled in American history Hampton is the incarnation of a person. . . . At the heart of it all there is a memory, a tradition, a hero. . . . It is a school of labor and of love and of life. Its religion is a gospel of work, then a gospel of service and finally a gospel of consecration. Its education is first of the will to labor, then of the heart to love and then of the soul to live. Its salvation is first from idleness, then from selfishness and then from lifelessness." More and more as statesmen and educators study the theories and deeds of Armstrong they see that he was one of the greatest and noblest of Americans of this generation, and it is consoling to think that at least once a year men from the North and from the national capital journey down to Hampton to see his ever-growing monument and to stand by his ever-green grave, there to do reverence to his noble life and ever-increasing fame.

Successful Methods in Church Work

Testimony from Those Who Have Tried Them

Binding Endeavorers to the Church

BY FRED HOVEY ALLEN, ROCKLAND, MASS.

Why should there be a line of demarcation between the church and Christian Endeavor? A step which one church has taken may help others.

Ours is only a modest village sanctuary in a town whose young life is given up freely to feed the city's human maelstrom—one to which there is never a reflux wave of youthful blood. Of young men and women in college, in post-graduate schools and just upon the threshold of professional life the church has eighteen. Among these the law, theology, science, mechanics, medicine and the teacher's profession are all represented.

During the summer vacation they nearly all drift back, and on one evening the church holds a prayer meeting with them and for them. So delightful was the first occasion that it has become annual, and is looked forward to by young and old alike. The Sunday morning following the pastor chooses some subject akin to life's endeavor, and the evening is devoted wholly to the young people. This is called Graduates' Night and has also become annual.

Previously the pastor has communicated with a number, and sometimes with all, and asked each to read a brief paper upon a given theme. The response is a ready one, and from seven to ten five-minute papers are read by as many graduates on such subjects as: The Christian Teacher, The Christian in Business, Religion in Nature, Philanthropy as a Field for College Women, Science and the Bible, The College Man and Religious Questions, True Wisdom, The Music of the Church, Religion and the Legal Profession. The church is crowded and the whole community uplifted. Thus these young people know, when they are out in life's battle, that behind them is the church—their church—and their love and respect burn brighter for it.

Another problem which we are now working out is the awakening of the Christian Endeavor to mission endeavor, and our effort at its solution is this: The C. E. Society has held public missionary services on a given Sunday evening for some time, listening to speakers of varied messages and claims, but without awakening any permanent interest in missionary work. Now the last twelve minutes of the regular Christian Endeavor meeting is devoted to missions. So every service during the season will close with some account of, and a prayer for, mission work. This keeps it always a live topic.

The method is as follows: First, the history of the American Board is sketched by three persons, each speaking four minutes. At the next session we have a review of its last year's work and a sketch of one or two important fields by three or four speakers. At the third service short accounts of various fields are given. On the Sunday evening following the fourth service devoted to the Board a missionary concert held in the auditorium takes the form of questions by the pastor and brief answers and incidents by members of the Endeavor Society, with comments by the pastor and a complete illustration of the places and events so far as possible with the stereopticon.

We have a permanently installed electric stereopticon in the church, which is used every other Sunday night and usually once during the week to make familiar the scenes of the early church. We use this to make the movements of the "early church" in China, Turkey, Africa and Japan familiar to those who are studying its growing life. By such means a knowledge will be gained of mission-

ary movements all over the world and of all our great societies, whose work will be taken up in order. Above all, we believe this will help to solve the problem of Christian Endeavor versus church endeavor.

A Training School for a Modern Need

BY REV. E. N. HARDY, QUINCY, MASS.

Many indications point to an increasing demand for ways of enlarging practical knowledge of the Bible in the local church and of thus promoting the efficiency of Christian service. The inquiries respecting the experiment in Bethany Church, Quincy, Mass., outlined in *The Congregationalist* about a year ago, prompt a further explanation of the training school for Christian service. A plan which has been highly successful in this church may prove suggestive to others. The chief features in the development of the undertaking were a careful study of the local conditions, an investigation of various normal methods and a general committee drawn from the chief organizations of the church. A series of Monday evening meetings for about twenty weeks was presented through a neat manual showing how the course was planned to meet needs in every department of work. The lessons were supplemented by individual study and investigation, to aid which and to give unity to the study Semelroth's Complete Normal Manual was used. Each session was one hour and a half long.

To give a general outline of Biblical history several lessons were devoted to the Bible as a book, its source and place in literature, its composition, contents and theme. Then came Biblical geography and the great periods of Biblical history. A portion of each evening was devoted to lectures, talks and round tables on practical Christian work, thus affording ample opportunity for questions and discussion. No difficulty was experienced in finding those within the church able to take the parts assigned in the Bible teaching. A social evening and a closing banquet were other features. A number of the speakers and lecturers were remunerated by exchange of service, while some generously gave their time and strength.

The average attendance was fully 150, and included the best and most intelligent people of the community. Every department of the church was helped, and the course succeeded far beyond most sanguine expectations. The outline provides an abundance of material for a new course each year. The plan is simple, flexible and successful.

Getting the Many to Work

BY REV. ALEXANDER LEWIS, PH. D.

The testimony is quite universal that the work of our churches is done by a few. A scattered dozen or possible score bear the burdens. The paying and the praying is never proportionately divided, but a handful of people must, if the work is done at all, do more than their share.

Before every church the problem is how to bring together the work and the workers. There is more work to be done than there are workers to do it, and many more people who could work than do work. The trouble is not that people won't work, for they will if they are assigned to the right task with the right people. Our object is to consider how to bring about these favorable conditions.

About a year ago the writer read a paper before the Congregational ministers of Boston, outlining a plan about to be tried in Pilgrim Church, Worcester. Some received the

suggestions with favor. Not a few felt that the plan would fail for lack of co-operation by the church, but all seemed desirous to know the final results. An item in *The Congregationalist* referring to the paper called forth letters from several New England States and other points as remote as Florida and California—a fact which shows the interest that the clergy take in suggestions looking toward the solution of the practical problems of church life.

This was the plan of operation. Two copies of the following letter were sent to every member of the church:

Dear Friend: We are drawing near to the close of our first year's work as pastor and people. There are many things for which we should be most devoutly thankful and which should encourage us to push forward to greater achievements. Looking to this end the pastor, after consultation with the central committee, submits the following plan. The purpose, as you will readily see, is to enable him to know where the different members of the church are working. If you will kindly assist him by filling out the accompanying blanks—retain one for reference, the other return by January 1st—it will be his earnest purpose to divide the work and the workers so that the burden will not be heavy upon any, and so that all will feel that they have a part in our church life. Will you mark thus X on the dotted lines opposite each department which you have been in the habit of attending, and thus XX where in the future you are willing to be considered an attendant.

Sincerely your pastor.

Preaching Services.	1. Morning.....
	2. Evening.....
Devotional Meetings.	1. Church Prayer Meeting.....
	a. Can the pastor count on you to take part?.....
	b. Can he occasionally call on you to offer prayer?.....
	2. Junior or Senior C. E.
	3. Mothers' Meetings.....
Work Philanthropic.	1. Sewing School, Kitchen Garden or Carpentering Class.....
	2. Gymnasium.....
	3. Cadets.....
	4. Men's Association.....
Work Educational.	1. Sunday School.....
	2. Bible Class.....
	3. Missionary Societies.....
	4. Brotherhood of Andrew and Philip.....
Work for the Church.	1. Offices.....
	2. Committees.....
	3. Ladies' Aid.....
	4. Choir Chorus.....

Name.....

In addition to the letter the following card was inclosed in case members were habitually unable to attend the services of the church.

NOTE

Prevented from active participation in the worship and service of the church, I nevertheless desire to express my unflinching love for it, and promise to pray for its peace, purity and power.

Name.....

As to the facts revealed. Of 500 letters sent out—which covered the membership of the church at that time—328 were returned. When it is known that the full number included about 35 absentees, many of whose addresses were not definitely known, the returns may certainly be considered as a most agreeable surprise. It is safe to reckon that the matter slipped the mind of one-half of those not answering. Of the remaining 50 or 60 many were perhaps ashamed to record their past service and so purposely neglected the letter. Some reported to the pastor in person that that was the case, but each testified, "I am trying now to do more for my church." It would be unfair to assume that even where the letter was not returned the desired effect was entirely lost.

To the criticism that these proportions would not hold in other churches, it may be said that Pilgrim is an average church, excelling a little perhaps along the line of or-

ganization, for its founder, Rev. C. M. Southgate, now of Auburndale, had special genius along this line. Moreover, the institutional work which the church carries on has tended to develop lay activity, therefore the figures have the deeper meaning.

Of the letters received, omitting the 20 cards from the "shut-ins," 48 confessed to never attending the Sunday evening preaching service; 36 said that they did not attend any of the strictly devotional services; 24 were found who were not engaged in any kind of church work. Here is a revelation to a pastor just entering a new field of labor. Without question the same experiment would not be without suggestiveness to a pastor of long settlement.

The letter revealed facts that were not on the dark side. Some were hopeful signs for the future. For example, 28 persons were found to be engaged in all the five divisions, 78 in four and 200 in three. Of those who had not been in the habit of attending the Sunday evening service 15 pledged to do so, 27 promised to join the Friday evening Bible class, 14 designated some work in which they would enter, 19 new ones pledged to attend the church prayer meeting, and 12, on whom the pastor had no idea that he could call at the prayer meeting, gave him that permission. Thus a total of 87 promised through the letter to take a step forward. It would be too much to expect that all the good resolves would materialize, but certain results have proved of permanent value.

(1) The pastor found out who were not working, and learned thus how to direct his labors. He also discovered who were working and where. (2) He secured the names of a good number who were willing to do more, together with their choice of work. (3) Trustworthy testimony has shown that some in endeavoring to do more for Christ found Christ willing to do more for them.

The Young Minister and Modern Thought

Now it came to pass thirce twelve months ago that there came into a town in the far West a theologian just from the seminary. And he prophesied not after the manner of the fathers, but sought out divers thoughts which he taught unto the people. And it came to pass that as he prophesied he said that Abraham came not from the land of his fathers, and Jonah went not unto Nineveh, and Peter walked not upon the water, and sin hath not such terror as hath been said by them of old, and heaven hath no foundations whose builder and maker is God, and hell hath not a lake of fire, and the cross and the blood are not foreordained from the foundation of the world, and man is not a cumberer of the ground, but only a vine that needeth somewhat of pruning.

Now it came to pass that as this preacher closed his eyes and opened his mouth to cry unto the Lord for the people that the Lord filled his mouth from time to time with Scripture such as his mother had taught unto him. And this pleased him not, but brought unto him sore trouble, so that as he prayed he fain would correct what he had said with other sayings. But there came forth only more Scripture which agreed unto the former Scripture. And his mouth preached that man is but a somewhat wayward son, but his heart arose as he prayed and strove with his mouth and prophesied that man is a lost sheep and that his sins are red like crimson. So while his heart prayed one gospel his mouth did prophesy and teach another gospel.

But in the second year of his pastorate all the people saw that his mouth was more friendly unto his heart, and it came to pass that in the third year his mouth no longer strove against his heart but became an ally thereof, and there were added unto the church such as should be saved. And he grew in favor with God and man and the Lord gave him honor in the eyes of all. ICHABOD.

The Meyer Meetings

The service rendered the Christian people of Chicago by Rev. F. B. Meyer of London during his visit can scarcely be computed. He came Jan. 27 and left for Kansas City Jan. 31. He spoke four times in the Union Park Church, once in the seminary, once in the First Congregational Church and once before all the ministers of the city in the audience-room of the Y. M. C. A. He also preached several times in the Chicago Avenue Church. He was heard with deep interest and by large audiences. He made no pretension to originality or to oratory, he was not sensational, nor did he seek to reach the unconverted, only to persuade professing Christians to take the blessings which God is continually offering them and thus become channels through which his grace can flow out into the world. Through the simplicity and clearness of his language, his earnestness, the profound conviction by which he was moved, his entire consecration to the work of preaching the gospel as it lies in his mind, and by means of his striking personality he made an impression upon his hearers which will not soon be forgotten.

In his address to the ministers Monday, which was substantially a repetition of the one he gave the students of the seminary, he said that if a man desires power in the pulpit he must first of all preach the Bible, that is, present its truths in the language and thought of the time, but as authentic and trustworthy. He must be clean and pure in his life. He must be willing to be an instrument through which Christ and the Holy Spirit can work, and neither preach himself nor rely upon his own intellectual ability. He must permit God to work through him. Finally he must yield himself wholly, his entire nature, keeping nothing back, to God, and thus be in a condition to receive the Spirit. Speaking of himself, Mr. Meyer said, with evident sincerity, that if he had been able in any way to help others it is not because of any unusual ability or any remarkable learning, but because he has simply permitted God to work through him. He is therefore an illustration of what God is able to do when one places one's self wholly at his disposal. There can be no question that this presentation of truth has done good, that it has strengthened faith in the verities of the gospel and stimulated Christians to lay hold upon the promises of God with more assurance than ever. Mr. Meyer's doctrine of holiness was defined to be not a freedom from faults, or sinlessness, but blamelessness, on the ground of justification by faith, in the sight of God. One may be free from conscious sin, and yet, compared with the purity of God, always come far short of perfection. For his views, which are those of the Keswick school, Mr. Meyer expresses his indebtedness to the late Professor Upham of Bowdoin College, as found in a book entitled *The Hidden Life*.

Rare Books in the West

The Northwestern University at Evanston is to be congratulated upon having secured, through a recent purchase at a Leipzig sale, 2,700 rare German volumes whose contents relate to the times of Luther and Melancthon and to those of Goethe and Schiller. The collection contains many first editions. The library was purchased upon his own responsibility by Prof. James T. Hatfield, but in the belief that wealthy Germans in Chicago would come to his rescue. Meanwhile Professor Cohn sought to raise the needed funds and easily obtained them. The books are already in their cases in the Orrington Lunt Library, and, with previous possessions, render this library, though not so large as some other libraries in the city, one of the most valuable. It contains a manuscript made in 1482, entitled A. von Eyb's *Ehebüchlein*, or the Marriage Book, and the final edition, with marginal notes, of Luther's translation of the New Testament, with illustrative wood-cuts. Those for the book of Revelation are very interesting. Luther's book

In and Around Chicago

on Good Works, dated 1520, is also in the collection, and his treatise on *The Babylonish Captivity*, of the same date. Melancthon is well represented, and to some extent Erasmus, Eck, Cochlæus and Calvin. The library is richest in writings of Goethe, Schiller, Gellert and Lessing and works relating to them. It contains the first edition of *The Sorrows of Werther*.

Undue Sensitiveness

Rabbi Hirsch, pastor of the Reformed Sinai Synagogue, in a sermon on Nationality Gone to Seed, took occasion last Sunday to rebuke American women for forming such societies as those of the Colonial Dames, Daughters of the Revolution and the like. He affirmed that the patrons of these orders are aristocratic, un-American and anti-Semitic; that the Jews are looked upon as plebeians, and therefore ineligible to membership in these exclusive bodies. The rabbi has been well answered and his mistake in attacking these organizations pointed out. He seems to have forgotten that if Jewish women are not eligible to membership in some of the societies named above it is because their ancestors took no part in the Revolution, and not on account of their race. Hitherto, so far as one can perceive, there has been no prejudice in Chicago against the Jews, although such attacks may create it.

Partial Victory for Civil Service

In obedience to an order from the Supreme Court, Mayor Harrison and Chief of Police Kiple have appointed captains from a list of persons who have passed successfully the civil service examination. Nothing but a lack of candidates prevents the dismissal of those deposed. At present they are employed as lieutenants and, in spite of their record, may eventually return to their places as captains. Still it is wise to be hopeful and trust to the people to make their wishes in reference to civil service known so clearly that no official, whatever be his party, will venture to disregard it. Since the recent criticism on the city government efforts seem to have been made to rectify some of the more glaring abuses.

Dr. C. O. Brown

The Green Street Church has again deferred action on the resignation of its pastor, Dr. C. O. Brown. This was at the request of Dr. Brown, who desires to meet the members of the church and give reasons for his action. Final action will probably be taken next week, although it may be put off till after the meeting of the Chicago Association. The church desires to treat Dr. Brown with perfect fairness, but it is not certain that it will continue him in its pastorate. Five of the members of the Chicago Association, and these among the most prominent and earnest of its defenders—Rev. Messrs. J. A. Adams, W. A. Waterman, G. R. Wallace, J. D. Silcox and W. D. Westervelt—have signed a request for a special meeting of the association, Monday, Feb. 14, to act upon Dr. Brown's request that his name be dropped from membership. These brethren are anxious that the request be granted at once, and are justly indignant that, believing Brown's protestations of innocence, they were led to defend him against those who were charged with being his persecutors. Some of them say that they want Brown to appear before the association and give his reasons for deceiving them and for affirming his innocence for two years or more. Brown himself declares that he wants to say "face to face what a Christian should say to those he has wronged." It is the feeling of a good many that enough has already been said, that the case is too prominent now, and that further notoriety is undesirable. They feel with the *Inter-Ocean* that "the profounder Dr. Brown's reticence the better." With no feelings of personal enmity, they cannot believe that he ought to continue in the ministry, or occupy any position as a Christian teacher till he has had time to prove a genuine repentance.

Chicago, Feb. 5.

FRANKLIN.

THE HOME

Ashes

BY GRACE DUFFIELD GOODWIN

What hath the gray ash at the last?
Only a past;
Still memories of new leaves that hung
Where nestlings swung;
Dim thoughts of sunlight, breaking through
Where blossoms grew;

Dreams of the faint, awakened spark
That challenged dark;
Bright hopes in splendor upward rolled
From smoke's dun fold,
When all of life, of love, of fame
Burst into flame.

This hath the gray ash at the last:
A memoried past.

Poetry for
Children

A popular pastor declared in a recent sermon that he would rather have his son deficient in mathematics than unappreciative of poetry, and made an earnest plea for the early cultivation of the child's emotional nature by means of poetry. In this same line is a letter at hand from a young mother, who says: "I wish you would write an editorial on teaching children to read or reading to them (for it is to this earlier stage to which I refer) poetry that for the moment would seem to be beyond their capacity. I am sure this can be done, and two or three years of 'no account' reading be avoided. I don't really know how to express myself, but my boy of five will be an illustration. He knows by heart and repeats with great expression of eye and voice *The Children's Hour*, and is very fond of *Barbara Frietchie* and *Sheridan Twenty Miles Away*. In school he is having *Hiawatha's Childhood* read to him, and he tells me the story well at home. Why isn't all this better than the majority of *Mother Goose* jingles and chatterbox stories?" Why, indeed? And what a pity that more mothers have not discovered that the age of five is a poetic age and learned to credit the little intellect with understanding and imagination and to provide the music and rhythm in which the little ear delights.

Keeping Faith
With Children

In connection with the celebration of Lincoln's birthday, which is now a legal holiday in several of the States, it is interesting to recall the great statesman's love for his children and also the habit of unflinching truthfulness which he required from every one who had dealings with them. It is related that, on one occasion, a caller wished to have Tad sit on his lap and finally promised to give him a charm from his watch chain if he would only come. The prospect of owning the beautiful charm overcame the boy's shyness and he complied with the visitor's wish. When the guest rose to leave, however, the charm still remained on his guard and nothing more was said about giving it to the boy. But the President courteously reminded him of the promise and expressed his unwillingness to have his son deceived. The visitor, much chagrined, handed the boy the charm and it is safe to believe that the lesson so unpleasantly impressed upon him was never forgotten. This habit of making promises to children with no idea of keeping them is much to be deplored and is by no means so trivial

a matter as many good people seem to think. A child should be treated with the same respect and fairness which is shown to adults. Neglect of this rule has with more than one child been the beginning of a loss of confidence in human nature.

An Ingenious Sunday
School Teacher

A young man of our acquaintance has put into practice a plan for interesting his Sunday school class in good literature which may be suggestive to other teachers. Instead of giving his pupils Christmas presents he purchased at the beginning of the year as many books as there are boys in the class. Then he invited his young friends to spend an evening at his home and took this occasion to distribute the books, with the understanding that when a volume had been read by a pupil he was to effect an exchange until all six boys should have read all six books and could tell their teacher something about their contents. When the volumes have gone the rounds the boys are to be allowed to keep the books, the question of individual ownership being determined by lot. The six volumes chosen for this experiment were *Tom Brown at Rugby*, *Uncle Tom's Cabin*, *Pilgrim's Progress*, *The Century Book of Famous Americans*, *The Century Book of the American Revolution* and *Brooks's History of the United States*. Nearly all were illustrated editions and looked so attractive that they were enthusiastically received by the boys, who probably could not have been induced to draw these books from a library. The teacher reports that the dullest lad in the class brought back his first book at the end of a week, and the general interest in the plan is unabated after several weeks' trial.

When Should Whipping Cease

BY PRES. WILLIAM DE WITT HYDE

The mother whom I happen to know best had a theory that her boy should never be whipped. In spite of theory, however, there came first the gentle snapping of mischievous fingers, then the smart slapping of naughty hands and in due time the sound spanking of the bad boy as a whole. And I have infallible proof that it was a good thing for him. For in the intervals of good behavior I used to hear mother and boy talking the matter over in the most friendly and even half-playful way. In such calmer moments the little fellow invariably recognized the inevitableness and naturalness of the punishment, and on one occasion remarked: "Mamma, when I am real naughty nothing short of a whipping does me any good."

Again, a few years later, I heard the same mother say to the same boy: "I shall never whip you again; you are too big"—a sentiment which, it is needless to say, the stalwart eight-year-old heartily approved.

A few weeks ago, in his lecture-room at the University of Berlin, I heard Professor Paulsen say: "As long as the child is physically and literally in the hand of the mother, dependent upon her for dressing, feeding, bathing and the like, so long physical punishment by the hand of the mother is natural, beneficial

and necessary. He will receive it as naturally as he does everything else from her hands—without lasting resentment and with no thought of offended dignity. After the child becomes physically independent in other ways, however, when he is old enough to dress and undress himself, to take his bath and manage his own knife and fork without assistance, then the introduction of physical force is an anomaly in punishment, because he has outgrown immediate physical dependence in all other respects, and consequently he rightly regards physical force in this matter as an indignity. It will either harden him into a rebel, or soften him into a coward; neither of which the wise parent desires to do."

Now where the American mother and the German professor agree the truth is likely to be found. No rule, no precise age can be laid down as the exact point where whipping should end. With different individuals, with different races, with different degrees of culture the actual time varies considerably.

The principle, however, is clear. So long as whipping can be given as a part of the physical dependence of the young animal upon his physical mother, and in the child's calmer moments wins the good-natured approval of his better self, so long it is an efficient aid to good behavior and a useful instrument for the development of character. On the other hand, so soon as it is felt as an infringement of the dignity of the dawning personality, so soon as it engenders lasting humiliation or antipathy, it becomes brutal and pernicious, hardening the hearts of parent and child alike and closing forever the channels of tenderness and sympathy between them.

After this point is reached whipping may for a few years continue to secure external conformity to parental requirement. But if the parent is ever to gain a lasting moral influence over the child whipping must stop the moment it interferes with the intimate and confidential communion of independent and self-respecting personalities, which is the one great agency for effecting that transition from the original animal condition, in which the will is the abject slave of chance desires, to the ultimate spiritual state, in which the will is the noble and generous friend of all the interests that are affected by its action. This great transition is the common task for parental discipline and liberal education and free government and sound morals and pure religion to accomplish.

For the Sake of the Living

BY MARGARET E. SANGSTER

So deep is the cloud, so dark the valley into which you have entered, my desolate, mourning friend, that I shrink from touching the wound with even the gentlest hand. There are sorrows which ought to place the sufferers in sanctuary, sorrows which no one can measure and no one can comfort save that One who wrestled with a world's weight of anguish in the solemn midnight and in Gethsemane's lonely garden.

And yet, I know something of what a heart may endure, when nothing but God's great love keeps it from breaking, and I am sure that there is no passage in the world so obscure that God's light can-

not illumine it. As our own poet has said,

Death is but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond his Father's sight.

For the precious one whom God has taken from you, removing the desire of your eyes at a stroke, there has already begun a new and beautiful experience, full of surprises, full of development, full of the joy of immortality. You do not quite realize this yet, but you will by and by, when the angel of patience has wrought his perfect work in your soul, and you have learned how close and near and intimate is the relation we bear to the other and the blessed life, when we have some of our very own awaiting us there. In the meantime, while the ache is still new, the loss still fresh, and the narrow grave on the hillside still blots the sunshine of the whole world, let me ask you to put aside your grief a little for the sake of the living.

It is natural in the earliest sudden agony of bereavement to lead a life of torpor, except in one direction. Nerves, acute to the sense of suffering, are blunted to all other feeling. If there be any emotion it is often one of profound wonder that anybody on God's earth can be happy when we are so sad, and of resentment at the rebound of others from the shock of sorrow. The first laughter in the house, the first gay whistle of a boy running in from school, the first interest shown in business or in politics by the head of the house, seems forgetfulness of the one who has gone, and moves the heart still absorbed in grief to a sentiment akin to indignation.

Nevertheless, reaction must come, and it argues no lack of tenderness in memory, but only a natural and wholesome state of things, when the song comes back to the lips which have been dumb and the talk around the table ripples on, unsubdued by the vacant chair. It is a happy thing, too, when the dear one is not dropped out of the talk, when reference is made to her as of old, to him as when he was going in and out among us. We treat our dead very coldly when we never mention their names, never allude to their wishes, act as if indeed they had ceased to belong to us and ours.

For the sake of the earthly living let us always bear in our minds a thought of the heavenly living, our beloved in both worlds, still ours, as much ours when there as while here. Those heavenly living people do not ask us to darken our houses, excluding the daylight, to keep our shades closely drawn, to abstain from food and to refuse pleasant society. They do not ask us to rain our tears over every pastime and to furrow our cheeks with the plowshare of grief. For their sakes and for the sake of our earthly ones who remain let us try to be brave and cheerful. Let us try.

Do you say: "It is easy to preach, easy to talk, but unspeakably hard to carry out such ideas in practice!" No matter. The difficulty is conceded. It is hard, and the hardness comes when your forces are broken down and you have few reserves. But, for just these crises, the dear Lord gives us new supplies of strength.

Alas for him who never sees
The stars shine through his cypress trees!

The stars are there, and if you look up the Lord will show them to your comforted vision.

I have known, once and again, the swathing gloom of a home to shut down so upon the life of its living inmates that young people have been driven from it into exile, that the tempter has found in them an easy prey. Too late it has been discovered that the living have been sacrificed on the altar of a selfish and unreasoning grief. Dear friend, let this not be so in your case, in your home.

A Valentine

My life has grown so dear to me
Because of thee!
My maiden with the eyes demure,
And quiet mouth and forehead pure,
Joy makes a summer in my heart
Because thou art!

The very winds melodious be
Because of thee!
The rose is sweeter for thy sake,
The waves in softer music break,
On brighter wings the swallows dart
Because thou art!

My sky is swept of shadows free
Because of thee!
Sorrow and care have lost their sting,
The blossoms glow, the linnets sing,
All things in my delight have part
Because thou art!

—Celia Thaxter.

Marianna's Valentine

BY FRANCES BENT DILLINGHAM

Marianna Green was the new little girl at school. She had a round, rosy face and smooth brown braids, and she wore plain, untrimmed gowns of some dark, stout stuff. She was staying with two maiden aunts who lived about a mile from the school, and she walked the distance four times a day in a sedate, methodical manner. Since she was so quiet and bashful, and had been at the school so short a time, she was not much acquainted with the other pupils, and they made few friendly advances.

How could little Dorothy Nutt, with big, brown eyes and long, chestnut curls, know that Marianna thought her the loveliest girl in the world, and wished she were Margaret Hardy or Grace King because they were Dorothy's most intimate friends? These three little girls walked to and from school with their arms about each other, and their chestnut, black and golden heads often close together over some secret. When Marianna came along, for her way lay in the same direction as theirs, they would sometimes look up and nod, and one day Dorothy said, "Hullo, Marianna, won't you walk with us?" Twice since then Marianna had had the pleasure of walking a little way beside Dorothy.

It happened again one day in February that she was walking on the outside edge of this row of three, saying very little but blushing with the happiness of holding Dorothy's hand.

"How many valentines did you get last year, Dorothy?" asked Margaret.

"Let me see, I think 'twas fifteen."

"O my!" said Grace, "you always have a lot. I only got nine."

"I had nine, too," added Margaret. "I hope I'll have as many this year. How many did you have, Marianna?"

Marianna's quiet little face grew crimson. She looked far up the road. "Not any," she said, softly.

"O my!" Grace whispered.

Marianna was glad that their ways parted here, for she had heard the whisper and she thought of it as she trudged forlornly home.

During the next few days, in the anxious purchase and arrangement of valentines, the three little girls almost forgot Marianna. But the afternoon of St. Valentine's Day, when they stopped in front of Dorothy's house in eager discussion, they found Marianna had been walking just behind them.

"Come in and see my valentines," Dorothy was saying, and then, as they turned in at the gate, she noticed Marianna, and added, kindly, "Won't you come, too, Marianna?"

The world danced with joy before Marianna's eyes. "Maybe I could just a minute," she said, and followed them into the pretty house and up the stairs to Dorothy's dainty room.

Upon Dorothy's table were arranged her valentines, gorgeous in lace paper and gilt. Marianna drew a long breath of delight.

"O how lovely!" she cried, forgetting her shyness for the moment.

Dorothy beamed on her graciously. "Yes, they are lovely," she agreed.

Suddenly there came a shadow over Marianna's face. "Is that all you got?" she asked.

"All!" cried Margaret, "why, Marianna, just look how many there are!"

Dorothy laughed contentedly. "Y-s," she said, "that's all but just some comic ones and the kind that doesn't count. Which one did you give me, Grace?"

"Why, I'm not going to tell!" cried Grace.

"Not if I guess?" asked Dorothy.

Here Margaret, who had been counting the valentines, announced their number.

"Why, Dorothy, you've got ten and I only had six! Well, p'raps I'll get some more tonight."

"Never mind, Margaret," said Grace, "that's all I've got. Dorothy always has the most. How many did you have, Marianna?"

"None," answered Marianna quickly, before Margaret, who remembered her question of a day or two ago, could change the subject.

"I guess I must go home now," Marianna murmured in her quiet little voice. "Good-by."

"Good-by," called the girls, and Marianna went down the stairs and started for home.

She had barely left the house when Margaret, picking up a valentine to examine it more closely, also picked up a little card that had been resting just behind it. It was a piece of brown drawing paper with its four corners decorated with little flowers, and in the center had been written in a distinct, careful hand, "When this you see, remember me."

"Why, Dorothy, what is this?" she cried.

Dorothy turned her head carelessly. "O, that's a home-made valentine. 'Tisn't pretty enough to show."

"How do you know that isn't the one I gave to you?" asked Grace, mischievously.

"No, it isn't," answered Margaret, promptly. "I know who made that."

"Who?" asked Dorothy.

"Marianna Green. I remember now; I saw her writing on it one day when she didn't know it. You've hurt her feelings awfully, Dorothy Nutt."

"I don't see how," said Dorothy.

"Why, she asked if that was all you had and you said yes, but just some that weren't much."

"O, no; I didn't say that!"

"Well, something just like it, and I should think she would feel bad. I should feel just dreadfully if you treated anything I gave you that way."

Dorothy looked at the poor little card gravely. "Well, I'm sorry," she said. "I haven't got hardly any money left to buy her one now. I believe I'll give her one of my handsomest ones," and Dorothy reached out her hand toward one of her most resplendent gifts.

"If you give that one away, Dorothy Nutt, I'll never be your chum any more," cried Grace, indignantly.

Dorothy laid it down with a laugh. "I know which one you gave me, Grace King."

Then she stood looking at her pretty display. "I've got five cents left. I s'pose I can give her a five-cent one, but I'd like to give her a regular beauty."

Margaret jumped up and clapped her hands. "I've got five cents and Grace'll give five cents and p'raps your mother'll give five cents—your family ought to give more because the brown-paper valentine's yours—and we ought to get a real handsome one for twenty cents."

"O, we can!" cried Dorothy. "There's one down town with a wreath of flowers all around it and beautiful lace paper and a great, big pink pond lily in the middle. She'll be perfectly delighted with it."

The next morning before the school hour the three little girls stood about Dorothy's desk looking at a few valentines she had brought with her. When Marianna's brown gown appeared in the dressing-room doorway Margaret nudged Dorothy, who began in a very loud voice: "I think this one on brown paper is a very pretty one, 'cause, you know, somebody made it."

"Yes, indeed," Margaret went on, "it's ever so much nicer than just buying one. I wish I could make one as pretty as that."

Marianna had come a step or two into the room and her eyes were shining like stars. Grace turned toward her now. "Got any valentines yet, Marianna?" she asked, most unkindly some might have thought.

"No," answered Marianna, but her voice sounded almost happy.

"Well, p'raps you'll get some today," said Dorothy, "people often get them after St. Valentine's Day."

Marianna went quietly over to her seat, and the three little girls tried to watch her carelessly out of the corners of their eyes. Marianna opened her desk. She lifted out a great white-flowered envelope on which was her name in plain letters. She looked about the room in bewilderment, but she only saw the backs of three heads that had suddenly bent over Dorothy's desk. Then she opened the envelope and drew out such a valentine—lace and flowers and gift! But as

the little girls were slyly watching they saw the sweet, shy face turn very red, the lips begin to quiver and the eyes grow big and bright. Marianna's little brown-braided head went down on her desk and the little brown-clad shoulders moved heavily up and down.

"I didn't s'pose she'd feel so glad she'd cry about it," whispered Margaret, as the two little girls went gravely to their places.

Dorothy opened her desk and laid the home-made valentine away, carefully patting a little round teardrop off the brown surface.

How the Other Half Loves

BY MRS. SAMUEL L. LOOMIS

"You, too, have worked among them?"

"Yes, it's the most interesting life in the world to me. They have so few sham civilities; you know what you are dealing with, friendship or enmity." The eyes of the little speaker met those of her *vis-a-vis* with enthusiasm.

"What are you two talking about?" interrupted the Doctor. "It sounds like 'submerged tenth.'"

"It is; only I'm sick of the phrase, besides they are fast becoming the emerged," the Dominie's wife retorted.

"Yes, they clutch at the dragged skirts of political power to escape from their slough, and are pulled away in their attempts at higher life, citizenship and all that," the Doctor remarked, his lip curving in slight scorn.

Yet he seemed eager to engage the little woman who sat next him at Mrs. Robert's round table in talk that kept her bright eyes and serious brow turned his way. Handing her some walnuts he continued, "These nuts have savor, but those people you talk of, they lack salt. They seem altogether another sort of being to me."

"O no! you do not know them. They are like us at heart only they cannot reveal themselves so easily. They lack expression."

"I'm afraid if they could express themselves it would be in guttural accents," he answered, flippantly.

But with quick earnestness she replied: "What would you expect from children of the gutter? Better than none! O," she went on, in a pained tone, "I never realized what expression means for us until a time I'll tell you about, but," glancing about the table of talkers discussing olives and politics, reed birds and the sin of wearing feathers in one's hat, "perhaps it is too long."

"No, no, we're as eager as we are ignorant," put in her *vis-a-vis*.

She smiled comprehendingly. "They have devotion, but they do not dream of the 'little language of love.'"

She mused a bit, the men waiting. "This was a girl I knew, I thought; well, she came to me one day about some work. After talking business a while her face suddenly changed, she dropped her eyelids shyly, exclaiming: 'Mrs. Gale, I've been wantin' to tell you somethin' for a long while—but I didn't dare—all the girls wants me to, too—we can never thank you enough!' she was confused and blushing. 'You know the night you had us up here last winter?'"

"'Yes,' (but I couldn't think of anything I had done for them then, specially).

"'Well, when Mr. Gale went out you handed him his hat and he said, bowin' to you so sweet, 'Thank you, dear!'" Here she lifted her brown eyes, wet with tears, to me and said, solemnly, 'Mrs. Gale, none of us girls ever heard a man say "dear" to a woman before!' She paused a moment and then went on. 'Well, when we was goin' home, Maggie Burns says, "Girls, wasn't that grand—the way he treated her!" And we all just raved over it, and Katie says, "I tell you, girls, the way these high-caste folks is diffident from us—they're more lovin'! Let's us be more that way!" And we all says so.'

"'Well,' breathing as though it was hard and yet must be told, 'I tho't I'd try it first when father came home from work and says, "Dinner ready?" and I says, "Yes, dear," and he never said nothin'—just looked at me. Now, Mrs. Gale, my father cared for my mother an' was good to her, but I never heard him use such a word to her. Next I tried it on Jack (her brother) an' he said, "softie!" so I kep' still till Tom called—Tom and me has kep' company two years now—an' when he asked me somethin' an' I answered, "Yes, dear," he liked it awful, an' we've said it ever since!—with such a happy sigh."

"With a rush the beautiful words, the countless little devotions, that feed my life came to me, and I was humbled utterly, and my heart cried out for their bound hearts that do love—with faithfulness to match, aye, surpass, ours, faith that not even blows will kill—but with dull, dumb lips that know not the blessed love words."

Silence fell upon the little group as Mrs. Gale's sweet voice faltered, but just then the hostess gave the signal for rising, and no one saw the Doctor furtively wipe away a tear.

A Boy's Account-Book

The *Christian Commonwealth* tells this amusing story of the boyhood of Bishop Barry:

Mrs. Barry, it seems, when she first let her son go from her to boarding school, gave him a ten-pound note, which was to last him for the term as pocket money, and requested him to keep an exact account of his daily expenditures and bring it home for her inspection in vacation.

He promised, and tried to keep his word. But sometimes he would forget to post the items for days together, and would then naturally find himself in difficulties when he tried to recall them. His roommate used to help him, but even then the result was not very satisfactory. Before long their combined ingenuity led them to make free use of a convenient, if original, abbreviation corresponding very nearly to "sundries"—that conveniently elastic term which assists so many young folks to bring their accounts out even.

When Mrs. Barry first looked over her boy's account-book on his return she was much pleased, though also much astonished, at the most frequently recurring item of expense, and inquired how he had been led to take so strong an interest in the cause of missions. Astonished in his turn, he declared he had not given a penny to missions.

"But surely," exclaimed Mrs. Barry, "the Society for the Propagation of the Gospel is missionary work, and I find that more than half your money has been given in small sums to S. P. G."

"S. P. G., mother," confessed the future dignitary of the church, "does not mean Society for the Propagation of the Gospel. When I could not remember what I had spent my money for, I put down S. P. G.—'Something, Probably Grub.'"

Closet and Altar

O Lord, the desire of our soul is to thy name and to the remembrance of thee.

If knowledge be not followed by love it will avail nothing. It is the same with God and divine things. Let a man know much about God and divine things, nay, dream that he seeth and understandeth what God himself is, if he have not love he will never become like unto God or a "partaker of the divine nature." But if there be true love along with his knowledge he cannot but cleave to God and forsake all that is not God or of him. And this love so maketh a man one with God that he can never more be separated from him.—*Theologia Germanica.*

Christ's love was not a sentiment, it was a self-giving.—*F. W. Robertson.*

Labor is sweet, for thou hast toiled;
And care is light, for thou hast cared;
Let not our works with self be soiled,
Nor in unsimple ways insinared.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

For all we love—the poor, the sad,
The sinful—unto thee we call;
O let thy mercy make us glad;
Thou art our Jesus and our all.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

—*Faber.*

Love begets love. It is a flame that communicates itself. They that have much forgiven them, much done for them, much laid out for them and much laid up for them will love much.—*John Mason.*

The law ordained, "Thou shalt love," and love ordained that law. Man could not keep it, and love ordained a gospel; that gospel is "God so loved." Thus, "Thou shalt love" is the whole of the law; "God so loved" is the whole of the gospel. That is so clear that it is at once law and gospel for children and for savages, but it is so deep in its limpid clearness that no philosopher can fathom it.—*Prof. John Duncan.*

O God, our heavenly Father, who hast taken thought for us in the night watches, bless us also in the opportunities of this new day. Help us with willing hearts to spend its moments in thy service. In coming and in going, in labor and in rest, in care and pleasure grant us thy companionship for sympathy and aid. If thou hast sorrows for us to bear, pain to endure, losses to undergo uphold us and enrich us even in these appointed trials. If thou hast joys to give us, if the end of labor in attainment is appointed for this day's crown, if cherished hopes are in thy mercy to be fulfilled, if pleasures come, let none of these things turn our hearts away from thee. If the day in its unvarying course brings no changes, through the still hours may the sunlight of thy presence glow. Help us to bear true witness in simplicity of heart, to find our joy in little things, to help men toward the Christlike life in kindly service and to cherish high ambitions of obedience to our Lord. So crown our days with strength and peace, O God, through Jesus Christ, thy Son. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.

8. CURTAILMENT

"My son," an Arab chieftain said—
'Twas thus the pretty legend read—
"A basket full of water bring
To me, in haste, from yonder spring."
The boy upon his errand went,
But always ere he reached the tent
The water all leaked out. Cried he:
"With water I repeatedly
This basket filled; it would not stay!"
His father said: "'Tis truth you say;
But see! the basket's pure and ONE!
So with your heart 'twill be, my son.
Not every TWO of what you hear
Of good will you remember, clear;
But try to treasure all things pure,
For, like the water, they are sure
To keep thy heart from foulness free,
Help fit it for eternity."

E. E. C.

9. WHAT BOOKS?

(This narrative is mostly composed of titles of books. Find them.)

A group of noble dames, in silk attire, over the tea-cups in the house of the seven gables on the heights, were entertaining all sorts and conditions of men, young maids and old, old friends and new.

The man in black by the woman in white told of a fellow-townsmen next door who had a legacy of very hard cash.

"What will he do with it?"

"Westward, ho! with great expectations," said the magnificent young man.

The company doctor was called back to examine a sane lunatic, and retired through the open door, looking backward.

"Put yourself in his place, sonny," said the head of the family.

Sentimental Tommy, being a boy, complied.

The man with the broken ear related a strange story of burglars in paradise securing half a million of money, and all in the dark escaping on the wonderful wheel. So runs the world away. Five hundred pounds reward.

This led one of the family, the banker's wife, to mention the hard times, North and South, and the struggles of Brown, Jones and Robinson for lack of gold.

A gentleman of the old school thought that the race for wealth of poor humanity and the way we live now were the causes. He knew he was right.

"Never too late to mend," said the little minister in grandfather's chair.

The Hoosier schoolmaster suggested that petticoat government would right, at last, the wide, wide world.

"Desperate remedies," said the grumbler.

Only a fiddler and the first violin struck up days of auld lang syne, and little men and little women, on the red staircase, made the home ring until all come forth, homeward bound, far from the madding crowd.

MARTHA B. CURRAN.

10. RIDDLE

"What can it be?" I asked. "Guess if you can, sirs!"

Lo, fast and furious came their ready answers:

"Twelve barrels of meal." "Of pitch and tar, fourteen."

"Gunpowder, barrels twenty-four, I ween."

"1,700 pounds of flax or feather."

"Twelve dozen green hides—200, if tanned leather."

"Salt, 28-10 tons." "I say 12 sacks of wool."

"Red herrings, 20 thousand." "Grain, 80 bushels full."

"Nay," said the Dane, "most 7 bushels more."

"Less," cried the Swede, "but 71 plus four."

German and Spaniard, Dutchman, Finn and Russian,

With Portuguese, all joined in the discussion,
Nor found it easy to decide the figure.

Since some said less and others thought it bigger. A quarrel threatened, when at length broke in impatiently a gentleman from Lynn.
"Pooh, pooh!" quoth he, "what means this foolish talk?"

The thing you mention is a wooden block!"

A. F. HOLT.

11. PROGRESSIVE NUMERICAL

He was a man of war who said that he loved peace, and that he fought only to secure it. One of his peculiarities was that he could take a 1-2-3 whenever he needed rest, however trying the circumstances. His ambition was so great that he would have grasped and controlled everything from 3-4-5-6 to 3-4-5-6 if he could. What he would have done to Pope 5-6-7, if that pope had lived in his day, I do not know; but he treated the pope then living with scant courtesy and little ceremony. After fighting many battles and gaining many victories he was finally conquered, and in hopeless captivity spent his last days 7-8 a lonely island in the Atlantic ocean. That remarkable man was 1-2-3-4-5-6-7-8 the First.

T. H.

12. DECAPITATION

Once on a time I blindly wandered FIRST,
Although to SECOND never much inclined;
And but for trusty THIRD, a fate the worst
Had seized me, for no rescue could I find.

But THIRD, without a FOURTH of light, both heard
My step and caught me; FIFTH, and pulled me fast

Away from deadly peril—in a word,
From certain drowning in the river LAST.

NILLOR.

ANSWERS

4. 1. Colt. 2. Kidd. 3. Lamb. 4. Fox. 5. Wolfe. 6. Campbell. 7. Pike. 8. Drake. 9. Crabbe. 10. Nightingale. 11. Wren. 12. Hogg. 13. Roe. 14. Hare.

5. 1. London. 2. Canton. 3. Omaha. 4. Austin. 6. Box.

7. Benjamin Franklin, Poor Richard's Almanac; John Wilson, Lights and Shadows of Scottish Life; Sara J. Lippincott, New Life in New Lands; Elizabeth, Queen of Roumania, Sappho; Joel Chandler Harris, Daddy Jake, the Runaway; Alexander Pope, The Dunciad; Mary Abigail Dodge, Country Living and Country Thinking; Charlotte Brontë, Jane Eyre; William T. Adams, Young America Abroad; Mary Ann Evans Cross, Middlemarch; Donald G. Mitchell, Reveries of a Bachelor; Rev. John Watson, The Mind of the Master.

The Bouts-Rimes tangles in competition for the Oxford Teachers' Bible must be sent in before the close of February. Any verse puzzle of sixteen lines may compete, the rhymes to be—year, make, here, take; glow, life, flow, strife; soul, court, roll, port; tide, fall, guide, hail. The order of the rhymes may be transposed as desired.

Literary Prescriptions

For action read Homer and Scott.

For choice of individual words read Keats, Tennyson, Emerson.

For clearness read Macaulay.

For common sense read Benjamin Franklin.

For conciseness read Bacon and Pope.

For elegance read Virgil, Milton and Arnold.

For humor read Chaucer, Cervantes and Twain.

For imagination read Shakespeare and Job.

For interest in common things read Jane Austen.

For logic read Burke and Bacon.

For loving and patient observation of nature read Thoreau and Walton.

For simplicity read Burns, Whittier, Bunyan.

For smoothness read Addison and Hawthorne.

For the study of human nature read Shakespeare and George Eliot.

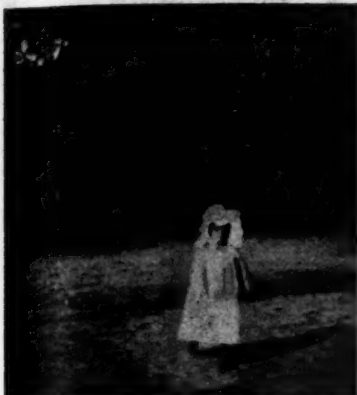
For sublimity of conception read Milton.

For vivacity read Stevenson and Kipling.—*From Knowles's Practical Hints for Young Writers, Readers and Book Buyers.*

The Conversation Corner

WE have had for several weeks a series of continental Corners, our letters hailing successively from America, Australia, Africa, Alaska, Asia. The remaining continent of the world does not, indeed, begin with A, but it is the one nearest to us, the one we most often visit and the ancestral home of ninety-nine out of a hundred of us Cornerers. Let us see what we have in the Drawer from *Europe*.

One letter was written by one of our members on his return voyage from a



long tour in foreign parts, and I will make some extracts which have interested me. Please look up, as usual, all localities on your maps and any doubtful pronunciation in your gazetteer or dictionary, so that you can read aloud fearlessly or correct your sister if she reads!

... A few more days on the sunny Mediterranean, a glimpse of Sicily and smoking Vesuvius, and we were in Marseilles. We went by rail to Berne, thence *via* Thun to the village of Oberhofen on Lake Thun. We often went out in a rowboat on this lovely little lake. Oberhofen is near the great, snowy mountains. We seemed in the very shadow of the three giants of the Bernese Oberland, the Elger, the Mönch and the Jungfrau. Then I went to a summer school for learning French at Neuchâtel in French Switzerland. My schoolmates included Germans, Swiss, Italians, Austrians, Servians, Bulgarians, a couple of Greeks and a dozen Hungarians. When I came back to the little match-box of a chalet at Oberhofen my mother and little — joined the rest of us on the way to America, and we had a big Swiss cake with *Willkommen* frosted on it and a jolly time generally.

Is that frosted word the German for *Welcome*? A "little match-box of a chalet," sent from that place, adorns my mantel!

I've often wished, while having such a fine time in Switzerland, that you were there too to enjoy those kingly mountains, clothed with shaggy forests, crowned with snow, their bases plunged in unfathomable lakes, their white summits shining above the clouds! Then those roaring torrents, throwing themselves over precipices and swaying to and fro in the wind like strips of milk-white lace; those ice-rivers, hundreds of feet deep, grinding to powder the rocks in their way and taking the snows of frozen solitudes into the midst of populous valleys, to become rivers like the Rhine or Rhone! Then picture to yourself this little country as joining to the beauty of nature all the conveniences of civilization. The finest carriage roads invade the savage heart of the mountains. Iron bridges are thrown across the echoing abysses, through which wild torrents thunder and dash. Railways of peculiar build run to the limits of perpetual snow, and the shrill scream of the locomotive mingles with the roar of the avalanche.

There! I have been making "periods," in spite of all the warnings given me by my English teacher at Phillips against "a spread-eagle style." But how can one help it, after staying two months in the most beautiful country in the world? But scenery was not all; there was the sight of a thousand novelties, and we were always having little adventures. One day we were on our way home from a glorious excursion; we had descended the Niesen and come in sight of the Beatenburg, so named after St. Beatus, who is supposed to have lived and shivered in one of its caves 1,000 years ago. Just then a thunderstorm came on. We had no umbrellas. Dribble, dribble went the water off our hat-brims. Splash, splash, went our shoes. Then hove in sight a sorry-looking, one-horse carriage, easily assigned to the age of St. Beatus. We decided to risk our lives in it. "Coachman, will you take us to Spliez for three francs?" He looked at his poor horse, eyed St. Beatus's carriage, shook his head and replied, dolefully, "I doesn't take four peoples in zis kerridge!"

... We said good-by to our friends in Berne and took the train for Weinheim, a charming little German town near Heidelberg. We got to Weinheim on a great day, the birthday of His Most Tremendous Serenity, the Grand Duke of the region. The streets were decorated with the German colors, red, white and black, and the colors of the old Grand Duke of Baden, orange and red. Bands were playing, processions were marching, cannons were booming, crowds were cheering and beer was flowing—everybody had a holiday and everybody was happy. ... At Amsterdam we only stayed long enough to see a dyke or two, any number of canals, windmills and dogcarts, a few cathedrals and white wooden shoes—in short, the chief sights of Holland. Then an agent of the steamship company took us in charge, pointed his forefinger at our ship, saying, "*Zere he is*," and we started gliding across the big pond. EMERSON C.

Such descriptions from a boy tourist give us stay-at-homes a good idea of foreign travel, and make us all wish we were with those young folks, pulling the rowboat, climbing the mountains, laughing at the strange sights. I have noticed in *The Congregationalist*, headed "Europe," the advertisement of a next summer's party to Switzerland and other countries, under the conduct of an ex-Cornerer who once wrote us from South America. If any of our members join that excursion they must be sure and send us a few jottings of what they see that is beautiful or strange.

I have two letters from the suburbs of London in regard to Gabriel Pomiuk. One lady wishes a souvenir of his pictures. Another, over eighty years old, but interested in good things in every land, writes:

The papers about Pomiuk have added to my interest in his beautiful little life. I did not expect to hear of the early home-going of the dear Eskimo boy, on whom so much love and care has been bestowed. May his bright, Christlike spirit be an ever-remembered joy and inspiration in the hospital and to all his devoted friends. How wonderful were God's ways in the rescue of this jewel, and how blessed those who were employed by him to effect it. Our daily prayer should be that our Father will give us errands to do for him and send his loving messages through us. I have not yet met with Dr. Grenfell. ... Many of the articles in your excellent paper are a valuable spiritual as well as intellectual stimulus. How useful is such writing as that by a lady on "Needless Nerve Wear." Mrs. H.

In the next letter, long hidden in the Drawer, a Corner girl in London answers a question asked by some of us about the famous "London Stone," from which, as from the "millarium" in the Roman Fo-

rum, all distances were reckoned. It may help some other Cornerer in London to find it.

... The London Stone is built into the wall of St. Swithen's Church on Cannon Street. You go down a little lane on the east side of the Mansion House and at the bottom turn to your right, and there you are. Now you can find it, can't you? ... One Sunday we went to "Mansfield House" [a working men's institution] in Canning Town, where Mr. Percy Alden works. (Did you hear him when he was in Boston?) After the service they gave out 200 books which the people had selected and paid for themselves. They were a very high class of books, many of Holmes's and Lowell's, with standard works on science, etc. Please give my love to Kitty Clover.

KATHARINE M.

And now it is time to refer to the pictures representing Europe. They were snap-shots taken (by a gentleman who always carries his kodak in his pocket) at the "Burnham Beeches," a beautiful park about twenty miles from London. The ancient trees are said to be the finest in the kingdom. It is a famous breathing place and playground for the children and others from London. These children went there on a holiday to have a good time, little thinking that that innocent looking stranger would carry off their pictures in his pocket and show them to many thousands of children on the other side of the globe! What do you suppose that little girl in the white dress and bonnet would say if she knew we were all looking at her? I would send her this paper and a Corner certificate if I knew her address. If any of you visit the Beeches, please look for her! Take the Great Western from Paddington Station; instead of going on to Windsor Castle, stop at Slough and walk four miles. Returning, go to Stoke Poges and see the Coun-



try Churchyard in which Gray wrote his *Elegy* and in which he is buried.

It is very interesting to know that this grove of "most venerable beeches," as the poet called them a hundred and fifty years ago, was a favorite resort of his. Perhaps it was under that very tree, centuries old even then, shown in the background of little Miss Snow-Flake's picture that he used to sit and, as he says, "grow to the trunk for a whole morning," and to which he refers in the *Elegy*:

There, at the foot of yonder nodding beech,
That wreathes its old, fantastic roots so high,
His listless length at noon-tide would he stretch,
And pore upon the brook that babbles by.

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR FEB. 20

Matt. 10: 2-15

The Twelve Sent Forth

BY REV. A. E. DUNNING, D. D.

Out of his disciples or learners Jesus chose twelve to be apostles or messengers. The calling of one of these twelve, which we studied last Sunday, illustrates the selection of them all and what was expected of them. They stand first among men in the history of the Christian Church. The verses now before us summarize the teaching of Jesus in preparing them for their work. These teachings contain most important truths for every disciple. Some of these truths are made more suggestive by answering these questions:

1. Who were these twelve? They were men of great variety of character, age, opinions and attainments. Peter was impulsive and enthusiastic; John was quick-tempered and fierce, ready to call down fire from heaven to destroy those who were discourteous to his Master. James was practical and unimaginative; Simon belonged to a party of revolutionists. Judas was selfish and mercenary. Thomas was a doubter. Philip and Bartholomew do not appear to have been men of much activity or promise. Jesus found it wise to select many kinds of men as foundations for his church. There is room for many varieties of character and opinion in any local church, and the best discipline comes from the union of such in Christian fellowship.

2. To whom did Jesus send them? Not to Gentiles nor even to Samaritans, who believed in the teachings of Moses. The first work of Christ and his disciples was not foreign missions. They were not yet equipped for that. Several years must elapse before they would be in condition to make any organized effort to win even the heathen in their own communities to follow Jesus. They were sent first to their own kindred and nation, to "the lost sheep of the house of Israel." The work of saving the world needs to be done in due order. To attempt unreasonable, impossible things in the expectation that God will do the work we have undertaken is to dishonor him.

3. What were they to do? Just what Jesus was doing. Wherever he went he preached the good news which was summed up in the message, "Repent ye: for the kingdom of heaven is at hand." They were to take his message and carry it farther. He healed the sick, raised the dead and cast out demons. They were to do the same according to their ability. The gospel would be valued by what it gave. It is so valued now. Its hospitals and schools, its transformations of character, its fostering of the spirit of kindness and peace, the promise of better things wrapped up in the earliest blessings it bestows, open the ears of men to the preaching of its messengers. Disciples will do their work effectively in proportion as they appreciate what Christ is doing for them. "Freely ye received, freely give."

4. Whom were they to trust? God and those who believed in God. They were to depend on the people for whom they gave themselves and to live like the people. They gave large service. They might expect reasonable support. Ministers ought not to be expected to provide gold and silver, or other necessary furnishings for daily life, outside of their parishes. They ought to be enabled so to live as to do the best service. If other brethren help their people, the missionary money they receive ought never to pauperize them.

5. How were they to find friends? Just as other men do. They must seek out in the community persons of their own sort. "Inquire who in the town is worthy." They must be gentlemen. "As ye enter into the house, salute it." Courtesy is a necessary manifestation of discipleship. Those who represent Christ ought to be agreeable in their

manners as well as kind in their disposition. Many a man has learned to know and love Christ through being attracted to some of his followers. Paul beautifully summed up the instructions to disciples as to behavior in these words: "Give no occasion of stumbling, either to Jews or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved."

6. What results were they to expect? On the one hand they would find households where they would be welcome, hearts which would be homes to them. The provision for their support would be tokens of the present care of God. They would have open and honored fellowship with the Son of God. They would have satisfaction in every service. They would find eternal life.

On the other hand, they would be betrayed by supposed friends; they would be falsely represented both as to their character and their mission. "If they have called the master of the house Beelzebub, how much more shall they call them of his household!" They would find strife in their own households, and in the homes of those to whom they preach the gospel, and this as the result of their own work.

Yet they must keep their purpose and not be disturbed by the reproach of those who rejected their Master. They must renounce responsibility for these and make it plain that they did so. Punishment would certainly fall on rejectors of the gospel. The day of judgment was coming for every soul and for every community. The disaster that fell on Jerusalem was worse than that of Sodom. There is a point where each one's responsibility ceases in his work for the salvation of others. Let him find solace and joy in the houses of those who are worthy, for without such support he cannot truly represent the gospel.

These counsels ought to be committed to memory and interpreted according to the spirit of our time. They give a clear and noble idea of the Christian ministry. But they also show simply the principles which govern all Christian living and which in all times represent the spirit of every one who does effectively the work of Christ in the world.

The Church Prayer Meeting

Topic, Feb. 13-19. The Transforming Power of Conversion. Luke 7: 36-50; Acts 26: 9-23; 2 Cor. 5: 12-21.

Substitutes new views of truth and life. Alters sympathies and purposes. Changes whole character for the better.

:[See prayer meeting editorial.]

The Religion of Humanity

The religion of humanity is simply an international Confucianism, and the philosophy which promises greater things than Christianity itself, if we will only drop the dogma of a personal God, is a religious philosophy already discredited amongst nine-tenths of the populations which have tried it. This attempt to vivify and popularize in our midst an ethic of the East which has a name to live, but has been dead for more than a thousand years, is like an attempt to resuscitate the mummy of Thotmes the Second by hot blankets, smelling salts, and artificial respiration. We do not get our Messiahs in that way. Social duties shorn of their spiritual sanctions, obligation with its central mystery eliminated, hero worship without any sense of the mystic qualities which are the life breath of the purest forms of heroism, will give us a wizened, unprogressive, ideal-proof mandarindom rather than a sublime kingdom of God in which tears are dried, the curse unknown, and knowledge flows in tides overpassing those of the mighty sea.—*British Weekly.*

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LITERATURE

BOOK REVIEWS

THE KINGDOM OF GOD

This is the subject chosen by Rev. L. H. Schwab for the Bohlen Lectures delivered in 1897. In sturdiness of thought and in nervous vitality of style his volume ranks with the best of recent productions of its class. It is not all easy reading, but it pays the reader who tries to master its meaning. It is instinct with the modern spirit of research, yet it is controlled by a reverent and devout spirituality, the blending of the two producing, as they should, the best results of scholarship.

The kingdom of God, the author holds, is that new society inaugurated by Christ which consists, first, in the re-establishment of man's normal relation to God, and, secondly, in the organization of human relationships according to the laws of God. To this definition a long course of reasoning leads up. We are concerned, it is argued, with what Christ did rather than with what Christ was. And our acquisition of knowledge is not wholly through the agency of the intellect, but feeling helps to form every conclusion. This is as true of religious judgments as of others. It is true of the conception which we form of God. It is not so much what God is in himself as what he is to us that we need and wish to realize. Christ came to bring eternal life to men. Sin is the hindrance to their realization of eternal life. We are innocent of original sin, that is, the sin of Adam, but sin belongs to the individual will. Sin is man's natural state, but eternal life is his destined end. The obstacle between man and God, his sin, can be overcome only by divine forgiveness, which is the bringing back of man to God from his condition of alienation.

Christ was not merely a prophet and teacher, but was effectively instrumental in bringing forgiveness to men. He brings home to men the consciousness of sin and the assurance of forgiveness, and we believe in him because in him we find God. Mere imitation of him is not enough. He is, indeed, our supreme example, but we are to see God in him and feel ourselves brought through him into fellowship with God. The object of Christianity is to realize this eternal life, and faith in God's providence is the essential characteristic of the Christian life. We need God to give value to our ideas of duty, responsibility and justice, and even more to satisfy our consciousness of dependence. Natural theology, indeed, does not reveal the kind of God whom we can love and trust, although the existence of beauty in the world is a hint of him, but revelation shows him in Christ and as the God of love. Yet there is nothing in his love inconsistent with wrath, and the object of the divine love is his kingdom, which is the consummation of human society according to the eternal laws of right.

The divine ordering does not interfere with human freedom, which is man's self-determination according to the laws of the kingdom of God. The authenticity of the gospels depends upon Christ, and the supernatural itself is secondary to belief in Christ, although they go together. Yet we accept the miracles because of Christ, not Christ because of the miracles. In the Christian life we begin with the ethical but go on to the religious. Christ sets forth God as the object of his revelation. The last authority in Christian ethics is not an infallible Bible. It is God himself speaking to us through Christ. Two characteristic principles of the kingdom of God, as it is and is to be, are a positive as distinguished from a negative morality, and a responsibility proportionate to individual gifts and advantages. The kingdom of God is God's ultimate end and purpose for the human race, and therefore the state is, as it were, a section of the kingdom of God as it now exists, and between them there is a necessary organic relation. But the kingdom of the pope is antithetical to the kingdom of God and equally to the modern state.

The reasoning of the work generally is logi-

cal and impressive, but occasionally the reader hesitates to yield unqualified indorsement. Is it true that "our interest is in what Christ did rather than in what he was" (p. 1), for instance? Can what he did and what he was be distinguished far enough to admit the author's assumed difference between them? Is it true, again, that many acts of the individual "are indifferent, that is, they have no moral value"? Where is the line to be drawn? There are a number of such points at which more or less questioning suggests itself. But the author has done substantial work in a fine spirit and points to a noble and not impracticable ideal. We wish he had devoted more space to the kingdom of God itself and less to the process leading the reader up to it. But perhaps it was as well to make distinct impressions of the development of the idea of the kingdom. Christ came to establish the kingdom of God. Within it there must indeed be a religious determination of life. We advance from sin to forgiveness and through forgiveness to the eternal life which leads up to the idea of God. And the true thought of God as the God of love perceives the object of his love to be the kingdom of God which Christ came upon earth to establish. The Christian ideal is positive and aggressive, a law of personal responsibility as well as of enlarged spiritual conception. The settlement of modern problems can be left safely to take care of itself when the kingdom of God shall have reached a proper development. [E. P. Dutton & Co. \$1.50.]

OLD VIRGINIA AND HER NEIGHBORS

This is another work by John Fiske, and forms the connecting link between *The Discovery of America* and *The Beginnings of New England* in the series of works upon American history which he is giving to the world. Opening with a sketch of the famous English sea kings of Elizabeth's time, the history of the settlement of Virginia is told, together with that of Maryland and the Carolinas and a brief sketch of the early settlement of Georgia. The author traces with great skill the origin and progress of the colonizing movement in the States mentioned, showing its motives, its character and its hindrances, as well as the mere facts and events which form its history. The style is everywhere spirited and readable, and disputed subjects are discussed with conspicuous scholarship and fairness. As a mere narrative the work possesses unusual and lasting interest, and as a historical record of the higher class, dealing with principles quite as much as with facts, it illustrates labor of the most conscientious quality. Mr. Fiske is inclined to accept the story of the saving of Capt. John Smith's life by Pocahontas as historically true, and his discussion of the subject seems to be conclusive. He brings out strikingly the fact that the British Government repeatedly acknowledged, in the history of these Southern colonies, the right of self-government, which George III. and his ministers saw fit to ignore. It is quite noticeable that the English Government repeatedly had conceded beforehand the position which the colonists assumed at the outbreak of the Revolution, and also that in at least one instance the royal position had been conceded by the colonists. Circumstances used to affect theories and beliefs then, as they sometimes do now.

The record of Virginia furnishes testimony similar to that offered by the history of the Plymouth colony upon another point of timely significance at present. The Jamestown colony had been started upon a communistic basis, everybody being expected to work for the general good. The experiment, after considerable trial, failed completely, and the colony, which came near to dying, owed its salvation, in large measure, to the abandonment of the communistic idea. Zeal for education, which many suppose to have existed chiefly in New England, also is shown by the author to have been a characteristic of the Virginia

colony, although the local conditions prevented the establishment of schools similar to those in New England. William and Mary College, moreover, although it was suspended for many years, was planned in 1622. Another characteristic of the Southern colonies in a greater or less degree, especially of Maryland, was religious toleration. This was not due wholly, or perhaps chiefly, to the enlightenment of those in authority so much as to conflicting conditions which almost compelled it. Yet it had a naturally beneficial result, although there were many instances of disregard for it.

A sketch of the nature and development of the palatinate form of government, which was transferred from England to one or two of the Southern colonies, is an interesting feature of the work, and the manorial system, as it existed especially in Maryland, is explained at some length. One of the most conspicuous impressions made is in the exposition of the common error that the South was settled by emigrants of comparatively high English descent and that the settlers of New England were of more plebeian origin. The author shows that both in Virginia and in New England the principal element of the immigrants to this country consisted of picked men and women of the same station in life at home, differing only in their views of civil and ecclesiastical policy. The differences which grew up between the relatively aristocratic type of society in Virginia and the relatively democratic type in New England were not due to unlikeness in the social quality of the settlers, but partly to their differences in ecclesiastical politics, and in a far greater degree to the different economic circumstances of Virginia and New England. This position is elaborated at some length and with striking effect.

The Cavalier society of England was reproduced nowhere in this country except on Chesapeake Bay. Moreover, the independent phase of Puritanism was far from being confined to New England, three-quarters of the people of Maryland being Puritans. English Puritanism and French Calvinism controlled South Carolina, and the Scotch Presbyterian type of Puritanism spread itself throughout the whole length of the Appalachian region. It is interesting, also, to note, as indicated here and there in these pages, the alarm which the slave system gradually caused in the South, and the existence for a short time of a considerable anti-slavery party. And the author is very successful in portraying the gradual development of a continental spirit, by which the local feeling of the different colonies gradually was overcome, so that the way was paved for that mutual sympathy and co-operation necessary for the successful outcome of the Revolutionary War and of the union of the different colonies finally into a nation. Alike in general outline and in matters of detail the work illustrates a high quality of scholarship and possesses a rare degree of interest. [Houghton, Mifflin & Co. \$4.00.]

DR. HARNACK'S HISTORY OF DOGMA

The third volume of the American edition of this work has been translated from the third German edition by Neil Buchanan. The arrangement differs somewhat from that of the original. The first chapter in this volume is the last chapter of the first volume in the German, and answers to the seventh chapter of the second book of the first great division of the subject. The second book of the work begins, therefore, with the second chapter here presented and forms the substance of this volume. The first book aimed to show the origin of ecclesiastical dogma. The bulk of this book deals with the development of dogma. But another volume will be necessary to complete the discussion.

The first chapter—that is, the last of the second book, as just explained—deals largely with the Logos doctrine and with the opposition to it which grew up in various forms, the permanent result of which was the suggestion

of a number of theological additions and the introduction of exegetical and speculative theology into the apostolic faith itself. The subject of the principal part of the volume is the history of the development of dogma as to the doctrine of the God-man on the basis of natural theology. Opening with the statement of the historical situation, the work continues by stating the fundamental conception of salvation and the general outline of the system of doctrine. One chapter is devoted to sources of knowledge—Scripture, tradition and the church. Then certain presuppositions of the doctrine of redemption or natural theology are considered, *i. e.*, the conception of God the Creator as the dispenser of salvation and of man as its recipient, and the historical development of redemption in the person of the God-man is studied.

The work is an excellent example of that profound and minute scholarship which we associate with the German thinkers pre-eminently. It is close and exacting reading, intended only for metaphysicians and theological experts. It is rather a historical outline than an argument, yet the author's own opinions, of course, shape his utterances. Many minor topics—such as the origin of souls, the influence of rationalism on dogma, the necessity of incarnation apart from sin, and the theory that ransom was paid to the devil—are considered. There is an elaborate appendix at the end of the book upon Manichæism. The learned and conscientious scholarship of the author needs no comment, and the volume will be welcomed by all who are familiar with the work in the original or with the preceding volumes in the translation. [Roberts Bros. \$2.50.]

RELIGIOUS

The second volume on the New Testament in the *Biblical Museum* [E. R. Herrick & Co. \$2.00], by J. C. Gray, revised by Rev. Dr. G. M. Adams, begins with the epistle to the Romans and covers the balance of the New Testament. It has been greatly improved by the revision. It is a collection of notes of all sorts which form a practical and readable commentary, and it is sufficiently scholarly to be of value to many students without losing the simple, practical, we might almost say homely, qualities which ordinary readers appreciate. In the original there was a great deal of commonplace material of no particular value, but this revision seems to be greatly improved in that particular. It is a good example of the sort of commentary which thousands of Biblical students value most highly, because they are unable to make the most intelligent use of works more technically learned and scholarly, although they desire and value whatever helps them to understand and make intelligent use of the successive books of the Bible. The work is printed neatly and even handsomely.

The latest volume in the *Modern Reader's Bible* [Macmillan Co. 50 cents] contains the gospels of Matthew and Mark, the epistle to the Hebrews and the epistles of Peter and Jude. The work has been performed in the conscientious and intelligent manner so familiar to those who know the earlier volumes of this series, and the volume is published in the customary form. It is printed with admirable clearness, and even beauty, although the pages are so small. We heartily recommend it.

Home, Marriage and Family Relations in the Light of Scripture [H. L. Hastings. 65 cents], by James Inglis, is a little treatise on the home, marriage, and parental and filial duties, which is brief, sensible and full of the spirit of the gospel. It is accompanied by a number of appropriate poems and is adapted to be of service.

STORIES

A Parish on Wheels [Dorrrell & Upham. \$1.25], by Rev. J. H. Swinstead, is at once a pleasant story and a graphic narrative of religious work. It deals with Christian efforts in behalf of the thousands of men and

women who live in traveling vans in England, and who go from town to town and from one public fair to another selling goods of various sorts and living what may be termed a sailor's life ashore. The author, who is a clergyman of Salisbury, has identified himself with this class of population most intelligently and successfully, and for a considerable portion of each year lives among them, traveling as they travel in a van of his own, preaching and distributing tracts and in many different ways winning their confidence and taking advantage of opportunities to help them. That he has made a great success in a sensible and manly way, free from sentimentality and cant, is apparent from the narrative. He has given a simple, enlightening and very readable account of his work with no spirit of boastfulness and with a full appreciation of the hindrances encountered, and fortunately he has a sufficiently keen sense of humor to sustain him when a man destitute thereof would be at a great disadvantage. One learns from his pages both the large number of people who form this class of the English people and also their generally upright and worthy character, as well as the fact of their responsiveness to such effort as he makes, when once they have become convinced that it is made in sincerity and with good judgment. The work has been placed upon a permanent footing and has been richly successful, and it might well be imitated elsewhere. The book abounds in genuine interest of many different kinds, and is illustrated.

Perpetua [E. P. Dutton & Co. \$1.25] is another book by Rev. S. Baring Gould, and has been printed as a serial in *The Churchman*. It is a story of the French city of Nîmes at the beginning of the third Christian century, and describes the growing hostility between the prevalent heathenism and the early Christians, a hostility which took the form of the severest persecution of those who followed Christ. The story is short and simple, but vigorous and full of a tender and impressive Christian spirit. The heroine is a lovely character who suffers martyrdom for her faith, and the lesson of the story is one of loyalty to Christ and of the power of the gospel to sustain those who are called upon to suffer for its sake.

MISCELLANEOUS

A new edition of John Fiske's standard work, *The Critical Period of American History 1783-89* [Houghton, Mifflin & Co. \$4.00], has been published. The text has been carefully revised, some important additions or alterations have been made, the work is illustrated lavishly, but only with such pictures as possess actual historical significance, and the value of the work, which has been recognized ever since it first appeared, nine years ago, will be appreciated henceforth more than ever, and indeed never so deserved to be appreciated as now that this edition has come out.

The Quest of Happiness [Roberts Bros. \$2.00] is a volume left substantially complete by the late Philip Gilbert Hamerton and edited by his wife. Its chapters may be termed short essays, having a certain connection and illustrating well the freshness of the author's thought and his facility in expressing his conceptions in a manner at once entertaining and profitable to thoughtful readers. He was neither an optimist nor a pessimist, but a calm and well-balanced observer, by no means blind to the many different sources and kinds of earthly happiness, nor by any means disposed to exaggerate their delights. He was an artist and a poet, an essayist and a novelist, as well as a journalist, whose life was so different from what he had hoped that it would be that it must have been in some respects greatly disappointing, yet who found rich treasures of happiness in the lines of service which opened up before him. He teaches in this book that all unhappiness is caused by the non-exercise of natural facul-

ties and that no individual need be wholly wretched who possesses a single devoted friend. He points out impressively that happiness often comes from a direction quite other than that in which it is looked for and that every time of life has its own peculiar sources of happiness. In general the book is a somewhat exceptionally penetrating study, and the good sense of its views and the simplicity of its style render it very attractive.

Old Lamps for New Ones and Other Sketches and Essays [New Amsterdam Book Co. \$1.25] contains a considerable number of essays and short papers by the late Charles Dickens which have never been collected or published in this form before, although they appeared originally in one or another English publication. The work has been edited by F. G. Kitton. They possess considerable interest, although they are more likely to be appreciated by English than by American readers. They are so remote in point of date that their significance lies chiefly in the fact that they illustrate Mr. Dickens's actual manner in discussing current questions, a manner always forcible and genial, sometimes amusing, occasionally satirical. Such a collection supplements well the more famous publications from his pen and fixes attention upon a kind of work of which he did a great deal, and which he did well, and in regard to which many of his admirers will be glad to learn more from such examples as are here supplied.

Alaska [Sunshine Pub. Co. \$1.50], by B. W. James, is at once a narrative of travel, a guide-book and a volume of miscellaneous information in regard to British Columbia and eastern Alaska. The author has made personal examination of the regions which he describes, and he has explained at some length and with considerable vividness their characteristics—natural, mineral, social and political—and has embodied in these pages a great mass of information which those who are now specially interested in that region will appreciate. He devotes considerable attention to mining, to the seal question and to the proper oversight of Alaska by our Government in view of international possibilities, and describes missions and their work there at some length and with hearty sympathy and approval. His book is somewhat miscellaneous and might be better arranged, but it is readable, comprehensive and highly valuable and is illustrated freely and well.

The special attractiveness of *The Romance of Palestine* [N. D. Thompson Pub. Co.], by Rev. J. W. Lee, D. D., lies in its many, diversified and excellent illustrations, but it is also an entertaining narrative of travel describing the supposed experiences of certain intelligent lads and an older friend. It makes the scenes and the modern life of the Holy Land quite real to the reader, and, although the narrative is somewhat padded, it is really both interesting and instructive. The boys and girls will like it and so will many of their elders.

MORE JANUARY MAGAZINES

The striking paper in *The Temple Magazine* is called *The Artist and Laureate of the Street Arab*, and describes Mrs. H. M. Stanley, with a portrait, and reproduces three of her impressive pictures. Dr. F. E. Clark contributes an article about Dr. Andrew Murray and his family under the title *Unto the Third and Fourth Generation*, and Mary S. Warren describes Lambeth Palace, the home of the Archbishop of Canterbury. There are several complete or serial stories and one or two other good articles.—*The Pocket Magazine* [\$1.00] has four short stories and is a bright and readable little number of an attractive publication.—*Frank Leslie's Popular Monthly* [\$4.00] pays attention, as usual, to the practical and timely, and its large variety of short and bright papers, freely illustrated, many of them of more than temporary value, will win it new readers continually.

Messrs. Dodd, Mead & Co.'s literary magazine, *The Bookman* [\$1.50], grows continually

in interest and value. In the present number are portraits of John Oliver Hobbes (Mrs. Craigie), Nell Munro, W. A. Wykoff, Marion Crawford and Mrs. F. A. Steele. A considerable number of the leading librarians of the country also have their features reproduced, and we are glad to see them. The miscellaneous literary material, news notes, book reviews, etc., are excellent as always.—In *Education* [\$3.00] the papers which interest us chiefly are W. W. Hyde's on Popularizing Art, and Mrs. Kate M. Cone's on Children and Literature. The neat and tasteful form of this publication deserves commendation.

The American Kitchen Magazine [\$1.00] is regarded by the increasingly large class of persons who aim to promote the welfare of the home as a valuable aid. It is practical and diversified.—Why quotations from Sarah Grand's *Beth Book* should be included in *Good Housekeeping* [\$2.00] we fail to discover. It is true that "criminals are only clever up to a certain point," but the connection between that and domestic affairs appears to us a little remote. There is valuable material for domestic use in this magazine and there is considerable which is of a miscellaneous character.

Poet-Lore [\$2.50] contains interesting and instructive material, but appeals primarily to a somewhat limited class of readers. And with all deference to the author of *Spring*, an *Ode*, which leads off in this number, it is hardly worth reproduction here.—*The Kindergarten Review* [\$2.00] contains many short papers appropriately suggestive to the young. We like it both in its appearance and its quality, and commend it.—*The School Review* [University of Chicago Press. \$1.50] is one of the more thoughtful educational publications, dealing with principles in large measure but not neglecting to discuss details.

The Chautauquan continues its well-known and useful work successfully and hardly needs more than brief mention. The illustrative work in this magazine, we regret to say, is far below its other contents in excellence.—*The Northwestern Monthly* [\$1.50] discusses educational problems intelligently and tersely and is doing good work.

Success [\$1.00] is bright, versatile, and contains all sorts of departments vivaciously sustained, and if it be edited with somewhat more care, as doubtless it will be, it may gain a permanent footing with the public, but this, the first number which we have seen, is as miscellaneous in quality as it is in contents. For example, it is nonsense to call a man a "theologian" at thirteen because he registered as a student for the ministry at that age. Moreover, Joseph H. Choate, although deservedly distinguished, probably would not be accepted by one member of the bar in fifty as America's leading lawyer.

NOTES

—Rudyard Kipling has gone for a four months' holiday to South Africa with his father.

—The State of New York does not get on very well as a publisher. Its printing bills are now more than \$200,000 behind.

—Dr. Nansen has to stand a suit for \$20,000 damages brought by his managers for not completing his proposed course of lectures.

—Richard Burton of Hartford, who is about to be elected professor of English at the University of Minnesota, says that the novel, quite as much as the Sunday newspaper, is responsible for lessening church attendance.

—Two years ago a copy of the first edition of Rudyard Kipling's *Departmental Ditties* could be bought for twenty-five dollars. Now it costs eighty, so swift is the increase in the value of the early writings of some authors.

—*The Gospel Magazine*, soon to be amalgamated with *The British Protestant*, is the oldest magazine published in England, having been founded in 1706. The roots of religious

journalism penetrate deeper into the mold of the past than we thought they did.

—E. L. Voynich, the author of *The Gadfly*, a novel which we noticed some six months ago and one of the most able stories written in a long time, turns out to be a woman. She has the most masculine manner of all the feminine authors whom we can call to mind.

BOOKS OF THE WEEK

Silver, Burdett & Co. Boston.
STEPPING STONES TO LITERATURE. A fourth reader. Compiled by Sarah L. Arnold and C. B. Gilbert. pp. 320. 60 cents.

D. C. Heath & Co. Boston.
DER ZERBROCHENE KRUG. By Heinrich Zschokke, edited by E. S. Joynes. pp. 76. 25 cents.

H. L. Hastings. Boston.
HOME, MARRIAGE AND FAMILY RELATIONS. By James Inglis. pp. 97. 85 cents.

Roberts Bros. Boston.
CHRISTINA ROSSETTI. By Mackenzie Bell. pp. 405. \$2.50.

Byron Stevens. Brunswick, Me.
WHERE BEAUTY IS. By Henry Johnson. pp. 85. \$1.25.

Fords, Howard & Hurlbut. New York.
THE NEW PURITANISM. By Drs Lyman Abbott, A. H. Bradford and others. pp. 275. \$1.25.

Longmans, Green & Co. New York.
THE LIFE STORY OF ANER. By Dean Farrar. pp. 143. 50 cents.

F. A. Stokes Co. New York.
THE WHIRLPOOL. By George Gissing. pp. 424. \$1.50.

Irving Co. New York.
ROBERT SANDERS. By Rev. T. W. Hart. pp. 270. \$1.00.

Macmillan Co. New York.
ST. MATTHEW, ST. MARK, THE GENERAL EPISTLES. Edited by Prof. Richard G. Moulton, Ph.D. pp. 299. 50 cents.

Harper & Bros. New York.
A NOTE BOOK IN NORTHERN SPAIN. By Archer M. Huntington. pp. 265. \$3.50.

R. F. Fenno & Co. New York.
SATAN'S INVISIBLE WORLD. By W. T. Stead. pp. 300. \$1.25.

Pert Hellados Publishing Office. New York.
CHRISTIAN GREECE AND LIVING GREEK. By Dr. Achilles Rose. pp. 300. \$1.50.

Funk & Wagnalls Co. New York.
THE NEW DISPENSATION. Translated from the Greek by E. D. Weekes. pp. 525. \$2.25.

W. B. Conkey Co. Chicago.
RIMES TO BE READ. By J. E. V. Cooke. pp. 141.
Cumberland Presbyterian Pub. Co. Nashville.
PERSIAN WOMEN. By Rev. Isaac Malek Yonan. pp. 224. \$1.10.

PAPER COVERS

George Routledge & Sons, Ltd. New York.
EDMUND ROUTLEDGE'S DATE BOOK. From the Creation of the World to the Year 1897. pp. 96.

MAGAZINES

December, 1897. CHARITIES REVIEW.

January. RECORD OF CHRISTIAN WORK.—QUARTERLY JOURNAL OF ECONOMICS.—JOURNAL OF SOCIOLOGY.

February. HOMILETIC.—CHAUTAUQUAN.—GRAY GOOSE.—ART AMATEUR.—McCLURE'S.—CATHOLIC WORLD.—LIPPINCOTT'S.

Current Thought

AT HOME

The detection of poker players at the Alleghany Theological Seminary naturally disturbs the Presbyterian journals. The *Presbyterian Journal* asks: "What is the matter? Is our ministry deteriorating? Has its moral standard been lowered? Who is responsible for this scandalous condition—the church sessions or the presbyteries?"

Rev. A. E. Winship, in the *Boston Herald*, answers Adirondack Murray's recent plea for a revival of the lecture-going habit and the old-fashioned lyceum. He affirms, and gives reasons that are conclusive to us for believing that "more persons attend lectures than at any time prior to 1870, more persons are engaged in lecturing and more money is earned in this way." One fact he points out is worth citing here: "The Y. M. C. A. courses are general in all parts of the country. This was a feature unknown before 1870. There are almost as many of these as there were of the regulation courses thirty years ago. In Pennsylvania alone there are sixty-seven first-class courses each year, under county educational auspices, that pay higher prices than any sixty-seven courses in Massachusetts ever paid in any year. The same is true to some extent in other Central and Western States. Thirty years ago who-

ever talked at educational, Sunday school or religious conventions was a missionary, while this winter in Boston there will be hundreds of addresses on education alone for which fair compensation will be given. It is a rare thing today that a Sunday school or religious convention does not seek some attraction for which it pays."

President Patton's recent address to the alumni of Princeton, in which he asserted his intention to "keep the hand of ecclesiasticism from resting on Princeton University," does not please the *New York Observer*. It says: "This is a time for calm statements, not defiant ones. Princeton University is too dear to the heart of every Presbyterian to have a strained relation existing between brethren. The moral bond which Dr. Patton recognizes and extols exists, and in the opinion of many people is quite as strong as a legal bond. It is safe to infer that neither Princeton University nor Union Seminary would have received the large endowments which make them able to assert their independence had not men and women of wealth believed in the binding force of the moral bond between them and the Presbyterian Church." *The Herald and Presbyterian* also holds that "it seems as though the president of this university had thrown away an opportunity to vindicate himself and his institution and has added to the heavy burden which has been resting upon it."

The Northwestern Christian Advocate (Methodist Episcopal, North) regrets and unqualifiedly deprecates the fact that "the House of Representatives passed the bill to pay the Nashville publishing house of the Methodist Episcopal Church, South, \$208,000 for 'damages' alleged to have been done during the occupation of the city by United States troops during the Rebellion. Nobody pretends that the authorities of the Methodist Episcopal Church, South, were loyal during the war or other than eager enemies to the Union cause. Few allegations would have offended the most devoted Southern Methodist ministers more than an accusation that they were not pledged aiders and abettors of secession. Their papers preached secession. Their pulpits championed it. Their prayers were in its behalf. Their publishing buildings and presses in Nashville were devoted to the Confederate cause. The *Advocate* fled southward as the victorious Union army followed. . . . This present mislegislation has been made possible only by the death of many who knew the war facts and through exigencies of politics which would have been dangerous to affirmative voters in earlier Congresses. The passage of that bill is a deep wrong, it is a dangerous wrong. It is possible to forgive the former enemies of the Union, but it is quite a different matter to grant nearly a quarter of a million dollars to a church in the South without whose support and impassioned advocacy in home, in church and in prayer meeting armed rebellion would have been quite impossible."

Rev. Dr. C. L. Thompson's election as secretary of the Presbyterian Home Mission Board does not give entire satisfaction. *The Presbyterian* of Philadelphia holds that it is an unfortunate appointment in view of Dr. Thompson's identification with the Briggs faction. *The Herald and Presbyterian* reports much dissatisfaction among the Presbyterian clergy in and around Pittsburg.

ABROAD

How the spirit of Horace Bushnell must rejoice at the plans, which are beginning to bear fruit, for the future of the University of California, the site of which he selected at Berkeley, Cal. *The Spectator* (London), commenting on the superb scheme which Mrs. Hearst's wealth has made possible, says, "It rivals in its conception the Benedictine monasteries of the Middle Ages. . . . It is worthy of a nation whose rich men have already done so much for the higher culture. . . . It is a sign of the idealism, which, as Lowell says lay hid in the American character."

In and Around New York

The Tabernacle Pastorate Filled

General satisfaction is felt not alone in the congregation but throughout the city that the pastorate of the Broadway Tabernacle is at last to be filled. The meeting on last Wednesday evening, at which the call was extended to Rev. Charles Edward Jefferson of Chelsea, Mass., was not only harmonious but enthusiastic. Although not much known here, reports concerning Mr. Jefferson are so uniformly favorable that New York is already beginning to raise its expectations. On all sides are heard expressions approving the action of the congregation in calling a young man rather than a man who may have attained national reputation under other circumstances and surroundings, but who might not be able to meet requirements under new and different conditions. A man could hardly come to a church and a city under more favorable auspices, and Mr. Jefferson has but to take hold of the pastoral as well as the pulpit duty in an unassuming but earnest manner to be met half-way by a public that wishes him and the great church all possible success in the saving of souls and the uplifting of the city.

A Year of Progress

The annual meeting of the Church Extension Society, last week, registered a year of useful activity. In Brooklyn perhaps the most difficult task was one that required not so much money as tact. This grew out of the conditions of the Rochester Avenue, the Patchen Avenue and Bethesda Churches. As a means of strengthening both the two first named were consolidated and a new site purchased, with the assistance of the society. Added to the difficulty surrounding the consolidation was the objection raised by Bethesda, which was first a mission of the Central Church and later an independent congregation, to the erection of the new edifice for the consolidated congregations on the new Decatur Street site. A problem not of the society's creation was successfully solved. The decision was given that the new church would not injure Bethesda. The two congregations came together, called a pastor, and are now entering upon what seems likely to be a most prosperous career. As for Bethesda, it is more thriving than ever before.

In New York the society aided by money or advice the North New York and the Mt. Vernon Churches and is to undertake to assist the Port Morris Mission to build a new church, work on which is to be begun as soon as the weather permits. Dr. Kent reported larger receipts than on any previous year. There were four gifts of \$500 each, thirteen of \$100 each and 169 of \$10 each. Central, Tompkins Avenue and Broadway Tabernacle gave each \$2,000, Lewis Avenue \$1,000 and South and Plymouth each \$500. Co-operating with the society, the Home Mission Society expended \$5,130 and the Building Society \$11,500. Dr. Kent declined re-election, giving as the reason the demands of his own congregation upon his time. At the suggestion of Dr. Meredith, it was voted to hold an adjourned meeting on March 11, when the work of the society can be presented to the larger gathering on that date in the interests of foreign missions. A superintendent will be chosen later.

The New Presbyterian Secretary

The Presbyterian Home Board has gone quite outside the two candidates, both ex-moderators, for the one secretaryship directed by the last assembly. Dr. C. L. Thompson, the recent appointee, was once a missionary under the board, and as a member of it since coming to New York he has been in active contact with missionaries in the fields, so that he knows the work of the board better than any man not in a secretarial position. He has not yet signified his decision, but in spite of the fact that the Madison Avenue Church needs such a man as he is more urgently now, perhaps, than ever in its history, it is the general belief that he will accept. The place will be

for him one of more than ordinary difficulty at this time, partly owing to the debts of the board, partly to plans to wholly re-organize its methods, partly to the opposition of conservatives to Dr. Thompson, and partly to circumstances which lay behind the decision to abolish the two corresponding secretaryships and the recording secretaryship and place all of the enormous burden upon one pair of shoulders. These circumstances are such as to lead some to think the assembly in May will rescind its action.

Broadening Plans at Union

Some progress has recently been made in the matter of the proposed creation of a theological university out of Union Theological Seminary. In effect it has been decided that such a university shall not be created, but instead courses of study will be opened to students, lay helpers and clergymen for advanced Biblical research and also for more careful study of denominational politics. While this step might be in the direction of university instruction, it is unlikely that any announcement will be made in which so ambitious a standard will be claimed. President Hall favors the establishment of courses of lectures on Presbyterianism by a Presbyterian authority, Baptist history, tenets and church polity by a Baptist, Episcopal doctrines and customs by an Episcopalian and so on. It is expected that by the opening of another seminary year some such features may be added to the course, but President Hall says that so far nothing more had been done than to discuss these matters in an informal way. One aim is to make Union a center for lay work, not alone by students but by lay helpers in general who may desire to have instruction in their own denominational history and polity, and to make it a center also for ministers in and around New York of higher Biblical research and advanced study.

A Lay Helpers' Movement

This winter there have been at least three distinct efforts to increase the number of lay helpers—bright young men who can lead a service, make an interesting address, superintend a Sunday school, keep a young people's society together, play the organ, etc. There is great call for young men who can play piano or organ, men rather than women being wanted because the work is in missions, in public institutions and in country places. Union Seminary supplies a large number of lay helpers, and through the kind interest of President Hall a federation of these lay efforts may be brought about, in which event the Brotherhood of St. Andrew and the Brotherhood of Andrew and Philip will join and lectures be given at the seminary on lay work.

A Post-Graduate School for Ministers

In the new New York Biblical Institute ministers representing half a dozen denominations appear on the board of directors. A course of lectures is to be given on Monday afternoons during February, March, April and May, each lecture to have two parts—theologic and the practical. Under the head The Religious Condition of Western Europe in the Fifteenth Century Dr. Samuel M. Jackson is to take up the church, the State and the reformers before the Reformation. To accompany these will be lectures on The Pastor in the Sickroom, Progressive Church Methods, etc. The directors include Dr. Bitting, Dr. McEwen, Dr. McKinney and Dr. Dur-yea. The lectures are to be given in the assembly-room of the United Charities Building.

One by one the great art museums of this country are opening their doors on Sunday afternoon. The National Academy of Design, at its seventy-third annual exhibition, will for the first time admit the public freely on Sunday afternoons.

In and Around Boston

Mr. Moody's Campaign in Boston

Considering the drawbacks arising from the weather Mr. Moody's four days' services in Tremont Temple last week were quite as successful as could have been expected. To be sure the audience on the opening day, Tuesday, was not large enough to demand the use of the large auditorium and the meeting had to get under way without the presence of the evangelist, who, however, managed to struggle through the storm in season to take his part. He left Toledo at three o'clock in the morning on Monday, in order to meet his Boston engagement. While the audience was waiting for his arrival Henry M. Moore, who this year as last has been the moving spirit in arranging for these meetings, took the platform and made a characteristically vigorous address. The audiences on the succeeding days gradually increased in numbers until on Thursday and Friday the capacity of the temple was tested as it usually is when Mr. Moody is in the city.

The discourses were directed largely to the quickening of Christians, the urging upon them of a more blameless and consecrated life in the world, and the emphasizing of the need which the modern church, and the modern ministry as well, has of being filled with the Spirit. One day was devoted entirely to the sermons in the book of the Acts, Mr. Moody expounding them in his racy, offhand way, and making many telling points. Another sermon dwelt particularly upon the new birth. While much of the material used in his platform work on this visit had been previously used with good effect in New York and other cities, the evangelist showed his usual skill in presenting it in a fresh and vivid fashion, so that no one would think that he was listening to old sermons out of which had gone all the glow and power of their first delivery. Indeed, the note of sincerity in Mr. Moody's preaching and his evident desire to make the Christian religion a mighty force in the world were never more marked. He repeatedly urged church members to get to work right in their own circles of acquaintance to bring men to a knowledge of Christ. He declared that if the church would bestir itself saloons and brothels would have to go.

The musical part of the service was, as always, a prominent feature. The gospel singer, Mr. Burke, gave great acceptance, as did Mrs. Whitney, and the familiar songs which have stirred Moody meetings on both sides of the water again echoed through the Temple. Mr. Moody expressed his great pleasure at being once more in the familiar preaching place and in the city where he first found Christ. He also repeated his assertion that he considers the Temple one of the best places in the world from which to preach the gospel. On the final afternoon Mr. Moore asked the audience to signify by rising their desire to have Mr. Moody return as soon as his engagements will permit, and the unanimous expression of feeling must have assured the evangelist that an appreciative audience awaits him whenever he comes to this city. He left for Montreal on Friday evening, where he is to conduct a campaign of some length.

Ten Points of Ministerial Power

This was the theme of Dr. A. Z. Conrad's address at the Ministers' Meeting Monday. It was carefully written and its sensible as well as high spiritual tone commended it to the brethren, who were warm in their expressions of appreciation. He laid stress on these qualifications for the ministry: pulpit power, prayerful sincerity, intelligent conviction, absolute administration, study and discovery of individual needs, promotion of the spirit of service, prevention of controversy, persuasiveness with toleration, unwearied sympathy, unremitting labor. The address called out some profitable discussion, in which Rev. L. W. Bacon, D. D., and others participated.

Popular Lectures by Professor Josiah Royce

The Jacob Sleeper Hall in Boston University presents on current Saturday mornings an interesting sight, and one that suggests not only the keen thirst of this community for first-class intellectual instruction, but a new possibility for ministering to this craving. Within the hall are gathered, week by week, 500 or 600 persons, and were its capacity larger the size of the audience could easily be increased. This gathering represents the response to the effort of the Twentieth Century Club through its education department to establish a systematic course of university lectures. This initial course was projected tentatively, but its success has quite outstripped the expectations of its promoters, who are already planning larger things. It is within the bound of possibility that another winter season may see so thorough and far-reaching a system of instruction in operation that the rest of the country will look to this city for an example of a remarkable forward movement in the application of the university extension idea. The financial returns from this course, although the tickets were placed at the low price of \$2 for the ten lectures, are such as to guarantee the success of a larger scheme based on the same general plan.

Naturally teachers constitute the larger proportion of the audience, but it includes also ministers and business men, women of leisure and transient residents in the city, all of whom feel that an hour or two on Saturday morning can hardly be better spent than in listening to Professor Royce. His course, now more than half through, has dealt with the social factors in the development of the Individual Mind. Thoroughly conversant as he is with all the modern problems presented by philosophy and psychology, he has, in addition to this equipment, the art of popularizing his knowledge of his theme in such a way that he proves immensely helpful to those who have only a superficial knowledge of the questions at issue. Among his topics have been the basis of our social consciousness, the beginning of social life in the individual, the origin of ideas and the social basis of the reasoning and thinking processes. He discusses these themes concretely rather than abstractly, citing instances from his wide field of observation and research that illustrate the principles and give point to his arguments. The lecture lasts about an hour, after which comes a round table conference, at which views are freely interchanged, impressions of the lecture are clinched, and wholesome discussion is had respecting numerous questions raised by the lecture.

Free Exhibitions of Good Pictures

Boston is the place for picture lovers just now. The Boston Art Club's fifty-seventh annual exhibitions continue until Feb. 19. They include portraits, landscapes and marines, with a few small figure pieces, still life studies, animals and an interesting group of sculptures. The place of honor is given to John J. Enneking's large autumnal wood scene, lightened by the reds and yellows of a brilliant after-sunset glow. Among the portraits Boston artists take the lead in Wilton Lockwood's canvases of Amos L. Hollingsworth, Esq., and of R. C. Lehmann, the popular Englishman, in Charles L. Adams's strikingly beautiful head of Sophia, Miss May Hallowell's full-length boy, and several others. Among the best-known New York artists' work are J. Alden Weir's soft purple alder swamp, Frank Fowler's Springtime and Gilbert Gaul's Exchange of Prisoners—Indians for our army boys at a frontier fort.

Much interest and criticism have been aroused by T. W. Dewing's baker's dozen of small portraits and costumed female figures on exhibition at the St. Botolph Club. Every one must feel the charm of these soft atmospheric effects and admirable figures, although Mr. Dewing cannot expect the general public to take kindly to ladies in full dinner dress knee-deep in meadow grass, apparently hunt-

ing will-o'-the-wisps with a Japanese lantern "before sunrise."

Allston Hall is transformed into the battlegrounds of the Revolution by the spirited and altogether admirable illustrations made for the illustration of Hon. Henry Cabot Lodge's articles on the Revolution now running in *Scribner's Magazine*.

At Doll & Richards's Albert P. Lucas has been exhibiting a group of heads and landscapes of excellent drawing and color and a striking half-length figure of the "Marguerite" of Faust. Some of C. D. Gibson's strong men and superb girls are to be seen at Hall & Watson's, Boylston Street.

Perhaps the strongest work, however, that has been shown here this winter is the choice little collection of the Boston Society of Water Color Painters' tenth exhibition. These eighty-six paintings by sixteen artists will hang in Williams & Everett's gallery until Feb. 12. Although chiefly landscapes and marines, there are several figure and animal pieces. The dominating group of the exhibition are S. P. Rolt Triscott's six delightful views on the marshes and rocks of Monhegan. Gull Cove—Winter, with its heaps of balled sea-foam, its living green waters and purple shadows on the snowy rocks, commands the place of honor on one side of the gallery, while the Marsh, and September hold first place on the opposite wall. This is the best work Mr. Triscott has yet shown, and it has been welcomed by the artists of Boston as the product of a master hand, both true and artistic.

The Superintendents' Union met last Monday night at the regular time and place, President Field presiding. The subject of the evening was Successful Methods Employed in Winning Scholars for Christ, the speakers being Messrs. H. D. Noyes, A. B. Franklin, W. G. Swan and J. W. Farmer. A long list of new members was proposed for election.

Our Methodist brethren suffer a sad loss in the death of Rev. Dr. W. N. Brodbeck of the Trinity Church of Charlestown. It seems but a few days since he made a rousing and earnest closing address at the last district Sunday school conference in Berkeley Temple. He was soon to assume the pastorate of one of the largest churches in Baltimore.

Our Readers' Forum**THE REVISED VERSION AND THE SUNDAY SCHOOL**

I was much interested in reading Professor Hincks's article in *The Congregationalist*, Jan. 13, on the use of the Revised Version and the statistical information given. As to the Sunday schools, and through them the great body of the readers of the Scriptures, there are two additional reasons why the revision is so little used.

One is the solid, almost unparaphrased, way in which the revision is printed, making it difficult to find places or see distinct sentences and phrases to be quoted. If the revision were thoroughly paraphrased like, for instance, Lasserre's French Gospels, which were so popular in France till the reading of them was forbidden by the pope, it would be much pleasanter reading for all, and the advantages of paragraphs and verses would both in very large degree be gained. There are disadvantages in the present verse divisions, but they are far less for the ordinary reader than the present long paragraphs. A new paraphrasing would remedy this and make the New Testament far more readable and popular, and I question whether the revision can be popular reading till this is done.

The other reason is that almost all teachers are supplied with good, well-bound Oxford or other teachers' Bibles, and the public reading of the lessons in concert makes it necessary that all should read the same version. The change must be very gradual under such circumstances. The teachers' Bibles contain maps, charts, indexes and a whole volume of

aids bound up with the Bible. The Bible Society cannot do this, though they ought to be permitted to, and hence they cannot compete with the popular teachers' Bibles, and there are no revised Bibles, so far as I know, that have these helps. If we could have a revised Bible, well paragraphed and bound in connection with the Oxford, Nelson or Eyre and Spottiswood helps, or those of any good teachers' Bible, it would go a long way toward bringing the Revised Version into popular use.

F. N. PELLOUBET.

WAS THERE ANY REAL DIFFERENCE

Rev. Minot Savage is reported to have said that his mother "was as worthy of the reverence of Christians as the mother of Jesus Christ." And he has been condemned for that saying as "puffed up with his own conceit." But why not as worthy? Was the Mary of Bethlehem essentially different from the Marys of Jerusalem or the Marys of Samaria? Was the substance of either body or soul separated by so much as a hair's breadth from the bodies and souls of a thousand other women who have taken Jesus to their hearts, and loved Jesus even to their death? Was she chosen to be his mother because she alone of all women in the world of her time was worthy of that honor? Was she, then, chosen because of her uniqueness in the world, or because of her similarity to all other women? Was she more patient, more heroic, more trustful, more intensely possessed of every womanly virtue than any other woman? I did not imagine till I saw that Mr. Savage was "conceited" in saying so that it was such a quality which had led me to believe that I knew a woman who in my opinion was as immaculate as the Virgin, as patient, as bold, as modest, as true, as wise as the mother who held Jesus in her arms. It had not occurred to me that it was "conceit" which had caused me to believe that I could enter homes today and in many of them find a woman just as true to her work and position, just as obedient to God as he had manifested himself to her, and therefore just as worthy the respect of Christians, as was the mother of Jesus. At any rate, we have his own words that one woman in this great world had "done what she could," and with that in mind I am sure Mr. Savage can be pardoned for saying that other women have done "what they could," and if they have are they not as well worthy of the world's respect as even the human mother of Jesus?

H. E. B.

WHY SIGN THE PETITIONS

The Congregationalist is quite right in its strictures upon President McKinley's abuse of executive clemency. But back of his action there is an abuse that equally calls for editorial censure. Every pardon granted by the President is called for by petitions from scores or hundreds of the most respectable and influential people in the place where the crime was committed, including merchants, ministers, lawyers, judges and political leaders. And, if the statements made by these petitioners are half true, one might well believe the convict to be a martyr rather than a criminal.

It is but a few weeks since I declined to sign a paper of this kind, because in signing I should affirm as true certain things which I did not know to be true. But most unimpeachable names were on that paper, and one of them, at least, went on without the signer's reading the statements in the petition, and the signer, who told me this, was not a minister but a lawyer. Back of the President's remissness in weakly granting pardons is the easy-going way in which men sacrifice public interests to personal considerations, and put their names to papers which leave the President no option but either to pardon the convict as an act of justice, or to denounce the petitioners as conspirators against the public welfare.

Fayetteville, N. Y.

C. P. O.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 14, 10 A. M. Topic, A Western College Symposium. Speakers: President Morrison, Fairmount College; President Warren, Yankton College; President Ferguson, Pomona College; Charles E. Bliss, financial agent, Salt Lake College; President McClelland, Pacific University; Miss Virginia Dox, Whitman College.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Hoynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Rev. C. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here insert (bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

RHODE ISLAND JOTTINGS

The quarterly meeting of the Rhode Island Association of Congregational Ministers was held in Providence Jan. 18, and a full and up-to-date intellectual and spiritual bill of fare was discussed. The enforced absence of the esteemed and beloved scribe for years, Rev. William House, by reason of sickness, was a source of sorrow, all the more because of his resignation. Rev. S. H. Woodrow, pastor of the Plymouth Church, Providence, was appointed in his place. The procession moves onward to the cadence of "Watch! 'tis your Lord's command."

Last week also the board of directors of the Rhode Island Home Missionary Society met and received reports from Secretary McGregor and Mr. H. E. Thurston, delegate, concerning the sixth annual convention of the auxiliaries and the executive committee and officers of the C. H. M. S., held in New York Jan. 20. The appropriations for the current year were made in aid of the twelve missionary churches of the State. From all the churches and stations cared for by the board encouraging reports were made, while in some, for example River-

side, special religious interest was announced as the outcome of evangelistic services conducted for several weeks by Evangelist Haines.

Early last week also our local Y. M. C. A. observed its eighth anniversary in the Pawtucket church, where a large and sympathetic audience greeted Dr. McKenzie of Cambridge, who delivered a stirring and characteristic address on The Now.

A.

FROM CANADA

Mission Claims

The Foreign Missionary Society has just issued a complete and interesting twelve-page annual message to the churches in connection with the mission station at Chisamba, Africa, where ten years ago there was an African wilderness. The report of the pioneer missionary, Rev. W. T. Currie, would give suggestions to some of the institutional churches at home. The Home Missionary Society is also energetically furthering its work, and at present preparations are being made for Sunday, March 13, when the needs of the society will be advocated in all the churches. Previous to that date a special appropriate number of the *Canadian Congregationalist* will be issued.

Lectures and Evangelism

The desire for lectures seems to be on the increase among pastors and people. An unusually large number has been delivered and the list of pastors in the lecture field is also increased. The call for evangelists is also heard and good work is on record by Mr. W. C. Stevenson at Embro and Rev. A. W. Main at Ayer's Flats and other places. The latter is a regularly appointed evangelist of the churches and will probably spend the winter in Ontario and Quebec. This week he begins special work in Stauffville, Ont.

The Annual Meetings

The month of annual meetings sounds a hopeful note. In financial matters there is encouragement. Yarmouth in the East more than met its annual deficit, while Sherbrook, Ottawa, Brantford, Scotland, and many of the churches in Montreal and Toronto show an increase in contributions. Gratifying additions also declare that the year has not been barren in the more distinctively spiritual work. A feeling of harmony marked the meetings and not an instance has been reported where dissension prevailed. The exchange of pastors with the United States has been about equal, and for Rev. Messrs. Barbour, Thomas Sims, William Johnston and W. P. Jackson, who have crossed the line, Canada has received in return Rev. Messrs. George, Morgan Wood, E. E. Braithwaite and A. B. Sherk. These four additions to the Canadian field are already showing themselves aggressive and earnest.

The College's Prospects

Hope is high that soon the college in Montreal will be placed upon a better financial basis. Toward this a special effort was made at the beginning of the year, when the directors inaugurated a campaign for increasing the endowment fund to \$100,000 and set a good example themselves by pledging nearly one-half of the needed \$64,000. The advantages of the students in connection with McGill University are exceptionally good, and with one or two more professors the Congregational college would speedily take front rank among the theological institutions of Montreal. The special staff of lecturers are doing good work, and the coming of Profs. Graham Taylor and McKenzie of Chicago is awaited with interest. It will certainly not be the fault of Principal George if the college does not become a prosperous institution.

Toronto District Association

Feb. 1 was more than a stormy day for the regular meeting of this association, and if the attendance was small the program was one of the best that has yet been enjoyed. A carefully prepared paper by Mr. J. C. Copp, The Christian in Business, evoked a general dis-

cussion. The departmental stores became the bone of contention. The reports from the churches and a discussion of denominational interests brought out many facts of encouragement. The evening meeting was particularly interesting. The president, Mr. H. O'Hara, reviewed his recent visit to England from the Congregational and jubilee standpoint, and Rev. T. R. Forbes spoke on Congregationalism in England and Rev. H. S. Beavis, D. D., on Christianity in Canada.

J. P. G.

THEOLOGICAL SEMINARIES

Bangor

Every Senior and Middler has received from E. R. Burpee of the trustees copies of Present Day Theology and The Evidences of Christian Experience, by the late Professor Stearns.—Mr. D. F. Atherton, a Senior, who was injured in the railroad accident at Orono, is rapidly recovering.

Hartford

On Sunday of this week President Hartman completed the 20th year of his connection with the seminary. The students have invited the faculty to be present at a dinner given on Thursday evening to President Hartman in honor of his long term of service, the third longest in the history of the seminary.—President Stryker of Hamilton College delivered the second of the Carew lectures last Monday evening, his subject being Church Music.—A number of the students enjoyed a sleighing party last Thursday evening.

Yale

The Society of Sacred Music and Liturgies was addressed last Friday by Rev. E. S. Lines, D. D.—At the Semitic Club Dr. Willabe Haskell and Meyer Wolodarsky spoke.—At the Philosophical Club Professor Chittenden read a paper.—The lectures of the week included: The Siamese School, Ideal and Religious, by Professor Hoppin of the Art School, and Little Things in Great Russia, by Hon. J. L. Barbour.—The Senior address was by H. D. French and the sermon by W. C. Ferris.—The Lyman Beecher Lectures, by President Tucker of Dartmouth, will be given in March.—The Leonard Bacon Club discussed the question of preaching political sermons. The club has elected E. E. Day president and J. M. Nicol secretary.—On Monday of this week the Missionary Society was addressed by Sec. C. H. Daniels, D. D.

Oberlin

Professor Bosworth has completed his course of Studies in the Life and Teaching of Jesus Christ, given in the Elyria Church.—Professor Wright has been engaged for a weekly course upon the relations of science and revelation, to begin the 11th and continue for 10 weeks.—Professor Currier, at the request of the class, continues his course in sermon plan construction this year.—The catalogue will appear early in March.

Chicago

All hearts are saddened by the death of Mr. E. J. Danforth, a graduate of Amherst, son of Dr. Danforth of Cincinnati and a member of the Junior Class. President Fisk and Professor Taylor conducted the funeral.—Professor Mackenzie will supply the New England Church during February.—Professor Chamberlain, in conjunction with Professor Clark of the University of Chicago, is issuing a text-book on Vocal Expression and Literary Interpretation.—The fourth week in February Professor Taylor is to deliver a course of lectures at the Congregational college affiliated with McGill University, Montreal.

Pacific

The Day of Prayer was observed by an all-day meeting at First Church, Oakland, and was generously attended. The professors of Stanford and of the University of California were represented on the program. The Christian College received considerable discussion, and all the educational institutions of the coast were remembered. Professor Shaw of Stanford made the chief address. President Kellogg and Prof. E. E. Brown of the University of California also spoke. The meeting was interdenominational, Presbyterians, Lutherans and Methodists being present and participating. The morning prayer meeting was fully attended and earnest.—The Senior Class now has fortnightly debates in systematic theology.—The Theological Society met, Feb. 8, and discussed Dr. G. A. Gordon's idea of the benevolence of God.

CLUBS

MASS.—The second meeting of the Lowell Club was held with First Church Feb. 7. The subject for discussion was Financial Responsibility of

Christian Men, subdivided into The Local Church, Denominational Mission, City Missionary Work and Miscellaneous Giving. The club has a membership of over 200.

CT.—At the regular meeting of the New Haven Club at Grand Avenue Church, Feb. 7, Rev. D. J. Burrell, D. D., of New York gave an address on Our Dutch Forefathers, it being Knickerbocker Night.

O.—The Cleveland Congregational Club, with Pilgrim Church, gave a reception at its last meeting to President Lamson and Vice-President James of the American Board. Besides the guests of the evening President Olney of the club and President Thwing spoke. The new leaders strengthened the tie which binds the Cleveland churches to their work in foreign lands.

NEW ENGLAND

Boston

[For other Boston news see page 212.]

DORCHESTER.—*Second*. At the annual meeting the reports showed a membership of 685 and 1,078 scholars enrolled in the Sunday school. By the envelope system for benevolences \$10,773 were raised. The donors designated about 70 different objects, about \$2,600 went to the foreign missions and \$8,000 to home work. The past year was one of unusual activity in all lines. The sittings in the church, more than 1,000 in number, are all taken and 50 chairs have recently been added. The spiritual life was quickened by Rev. Mr. Varley's two weeks' preaching in December. The effect has been especially not ceable in the weekly prayer meeting.

ROXBURY.—*Elliot* reported at its annual meeting, just held, a larger Sunday school than for four years, benevolences of over \$3,000, an improved financial condition, all bills paid and a surplus in the treasury. The united and earnest spirit of the people is marked. The offering last Sunday for home missions exceeded \$300. Rev. D. M. Pratt is the stated pulpit supply.

Last Sunday at Park Street Church the pulpit was filled by Dr. L. W. Bacon of Norwich, Ct.—At Shawmut Dr. Reuben Thomas of Brookline preached in exchange with Dr. W. E. Barton.

Massachusetts

Nine of the 25 Massachusetts conferences have sent their reports to Secretary Hazen. Promises of the early return of several others are given, but if any gain is to be made on the record of 1897 earnest work will be necessary on the part of the seribes of the unreported conferences.

SALEM.—Prof. G. F. Moore of Andover addressed a recent union service on Christian Signs of the Times in Biblical Criticism.—*Tabernacle*. Rev. Dr. DeW. S. Clark has supplied Dr. Goodwin's pulpit in Chicago two Sundays recently.

MARLBHEAD.—Besides placing \$50 worth of books in its library the Sunday school has given a similar sum to the Sunday School Society. Rev. S. L. Bell is pastor.

MIDDLETON.—On Sunday Rev. W. P. Landers renewed his resignation withdrawn last year at urgent request. Mr. Landers has been closely identified with local and State interests, and has been a frequent contributor to religious journals, besides maintaining a C. E. department in the *Salem News* for over two years. He will devote his time to work along Sunday school and Y. P. S. C. E. lines. The pastorate, which closes March 1, is the longest in the history of the church for 30 years. Mr. Landers has accepted the position of secretary of the transportation committee of the international Sunday school convention, London, '98.

BEVERLY.—*Dane Street*. Mr. J. D. Koehne of Chicago conducted special services Feb. 6-10, preaching a series of sermons on The Nazarene, showing the reasonableness of Christianity.

HAVERHILL.—*North*. Three hundred and fifty persons sat down to the parish supper. Last year 17 new members were added. The present membership is 500. The Men's League, with 75 members, has charge of Sunday evening services. Occasional addresses are given by laymen. A paper called the *Coworker* is published once a month. The Sunday school and Y. P. S. C. E. are doing excellent work. Benevolences were \$2,083. Rev. G. H. Reed is pastor.

LOWELL.—*Highland*. In view of the business depression the pastor, Rev. C. L. Merriam, has offered to donate \$200 of his salary towards expenses and also to act as precentor.—*First*. A Men's Union has been formed to aid the church work and arrange the Sunday evening services.—With the consent of the school committee of the city the teacher of manual training has offered each resident pastor gratuitous instruction in drawing one afternoon a week for the balance of the school

year. The course includes mechanical and free-hand drafting.

GEORGETOWN.—*Memorial*. After being a while without a C. E. Society a new one has been formed with 45 charter members. The meetings are to be held in the parsonage. Accessions to the church during 1897 were three; benevolent contributions, \$363; home expenses, \$1,838. Cottage prayer meetings are kept up. The pastor, Rev. C. J. Tutbill, and his family were well remembered at Christmas.

FALMOUTH.—*First*. Rev. C. H. Washburn, for seven years pastor, has tendered his resignation, to accept a call to become associate pastor at Berkeley Temple, Boston. During this pastorate the church has prospered greatly. Mr. Washburn has worked to benefit the entire community, and in the churches his removal is regretted.

REHOBOTH.—The church held its annual reunion Jan. 21—an occasion of unusual interest and the largest attendance ever had here. The supper was followed by a roll-call. The reports revealed a marked degree of prosperity. The pastor, Rev. C. B. Wathen, has been faithful in labor for the up-building of the church and the good of the community. About 20 have been added to the church.

HOLBROOK.—*Winthrop* has been carrying on a good work at the Weymouth Street Chapel, with an average attendance of 30. Rev. W. F. Low is pastor.

GILBERTVILLE.—*Trinitarian* gave a larger sum to benevolences last year than the previous. All financial obligations were met, besides an expense of over \$500 in improvements. Changes in the parish have slightly reduced the membership and S. S. enrollment, but the aggregate attendance at preaching services for the year was larger than during the previous year. Nearly 100 S. S. scholars were present every Sunday in the year. Rev. D. C. Stone is pastor.

UXBRIDGE.—*First*. The review of the year shows benevolent contributions of \$368, six accessions, present membership of 138, over 100 of whom responded to the call to the meeting. The pastor, Rev. F. L. Bristol, has been with the church nearly 10 years. The Sunday school, enrolling 248, celebrated its 80th anniversary Jan. 30. The pastor is superintendent. The home department numbers 54. A large normal class is led by the pastor.

MILLBURY.—*Second* closed the year free from debt. The church and Sunday school each have 186 members. The weekly offering system was adopted for next year.

WESTBORO has had a prosperous year, with a gain in membership, an increase in the amount raised and an old debt having been paid. A committee has aided the pastor, Rev. M. A. Breed, in receiving strangers. New features are a pastor's Bible class and a Junior Benevolent Society of girls. Four weeks of special meetings were held and a conference of the churches for the deepening of spiritual life.

SOUTH AMHERST.—Of the young people in the Congregational church 20 are now in the high school, eight are in college and eight others are teachers in the public schools. An influence of far-reaching extent has thus gone forth from this distant Hampshire town. Rev. J. F. Gleason is pastor.

WEST SPRINGFIELD.—*First*. The benevolences last year aggregated over \$400 in gifts by individuals and offerings. The bi-centennial will be celebrated next June. For three weeks beginning with the Week of Prayer union evangelistic meetings were held, the Park Street, First Methodist and Baptist Churches participating and Rev. R. S. Underwood assisting the pastor, Rev. S. K. Perkins.

PITTSFIELD.—*South* has made changes in its creed and has voted that assent to it by members should not be absolutely necessary, if satisfactory evidences of Christian faith and purpose are given.

Barnstable County Conference, having made its report some time since to the State secretary, finds itself the first to report, with one exception, that being a conference smaller by nine churches. Moreover, every one of the 23 churches in this conference has paid its assessment for the State association tax and the Bureau of Pastoral Supply tax, most of them in full. That is surely well for the proverbially slow Cape Cod. Harwich received the most members during the year, and Centerville next. Centerville paid most to missions in proportion to its membership.

Maine

FREEPORT.—Removal of some of the best workers has weakened the forces here. The final payment of \$421 on the organ has been made, the children raising \$50. The Ladies' Circle has received \$100 from a Portland friend. The parish fund has

been embarrassed, but a recent payment of 50 per cent. raises the hope that the rest may follow.

SOLO.—A great blessing followed the aid of the workers, Misses Washburn and Burdette, and a revival followed. Since Rev. G. K. Goodwin came, a year ago, 13 members have been received. Aid is also rendered at two other districts.

KENNEBUNKPORT.—A two weeks' series of evening meetings have been held by the pastor, Rev. H. A. Merrill, in which he was assisted by Rev. Messrs. F. F. Estabrook and Edward Chase.

ANDOVER has valuable help from its King's Daughters Circle. Aid was given in providing new pews and other improvements on the interior. The pastor is Rev. W. C. Adams.

BANGOR.—*Hammond Street*. The series of gospel meetings under the leadership of Rev. H. W. Pope continued until Feb. 2. There have been several conversions.

SKOWHEGAN has raised \$500 for missions in China. The cushions for the pews were bought by The Working League at an expense of about \$400.

Somerville raised \$150 by a birthday party in aid of its finances.

New Hampshire

WEST LEBANON enjoyed its annual meeting as the most successful gathering of the year. Rev. G. A. Wilkins gave an address on Christian Unity. Reports showed a long outstanding debt paid, extensive repairs on the church and parsonage, \$391 given in benevolent contributions and a sum total of \$3,300 raised for current and other expenses.

TAMWORTH last year lost four members by death, all of whom were over 80 years of age. The resident membership is less than 40, with only 10 men. The labors of Rev. J. P. DeMeritt, at present supplying the pulpit, are entirely acceptable.

By the will of the late Mrs. Elizabeth Morrill the church in Brentwood receives a legacy of \$300.—Hudson's benevolences last year amounted to \$117.—Littleton in 1897 raised \$2,710 for current expenses, and paid \$350 on the parsonage debt.—Webster, within a little over a year, has lost six members by death, all being more than fourscore years old.

On Feb. 1, the time fixed by the General Association for using the statistics of the churches, nine had failed to report this year, four of which are virtually dead, but one was among the strongest churches. The summaries show a gain of 195 members, and 583 S. S. members. The falling off in benevolences amounts to \$12,546, and in home expenditures \$36,622. The latter is accounted for partly by loss of church remodeling and building than in some years. The churches now enroll 20,419 members, 933 having been added last year and 728 removed. There were 411 adult and 215 infant baptisms. Contributions to benevolences amounted to \$47,095, and legacies \$34,210. The average S. S. attendance is 11,505. The Y. P. S. C. E. has 8,386 members.

Vermont

Evangelist E. A. Whittier held five days' meetings in Hardwick lately, with good results, closing Jan. 28 to go to Laconia.

Rhode Island

PROVIDENCE.—*Union*. At the annual supper and roll-call about 500 persons were present. The S. S. orchestra rendered music. The pastor, Rev. Wallace Nutting, introduced the speakers, whose subjects were: Churches of Long Ago, A Bird's-Eye View of Us, which was an original poem, The Church Above, Silent People, Woman In and Out of the Church, New Members, The Picture of the Church. The membership is 950. The church supports two missions. The Ladies' Society has added \$500 to their fund for missionary boxes. The receipts of the church were \$5,746 last year.

Connecticut

MILFORD.—Special services were continued after the Week of Prayer by Plymouth, First and the Methodist Churches. The congregations of the churches were greatly benefited.

GREEN'S FARMS has held its reunion and roll-call with a good attendance. A collation was served and addresses were given. The pastor is Rev. R. J. Thomson.

WATERBURY.—*Second* began 1897 with 991 members. During the year a net gain of 17 makes the present total 1,008. This is the largest Congregational church in the State, and is the eighth largest in the United States. Resolutions of regret were passed in accepting the resignation of the assistant pastor, Rev. F. M. Hollister. An attempt will be made on a large scale to clear the church from debt through the extensive use of the envelope system. The suggestion that the benevolent contributions be given up was happily rejected.

SUFFIELD.—The expenditures last year included \$4,984 for repairs on the church and \$2,500 for current expenses. The former was met with subscriptions of over \$5,000 and the latter was more than offset by the usual pew rentals, so that the church begins the new year free from debt in spite of an outlay of \$7,500 during 1897. The bicentennial will be celebrated in April.

NEW BRITAIN.—South distributed \$2,227 last year for benevolences. The present membership is 991. The pastoral work of the assistant pastor, Rev. S. G. Butcher, shows that there are 740 families on the parish roll with an individual membership of 2,825. There are 425 men in the parish between the ages of 18 and 65.—*First's* membership is 652, a net loss of 11, there being 22 removals with 11 additions. The Sunday school is in an excellent condition, the increase in the average attendance being 39.

SOUND BEACH had an enjoyable annual reunion which included the annual supper, the roll of members and responses, and letters of greeting. The total amount raised from all sources, exclusive of the building fund, was \$2,809 and all bills are paid. Eight persons have united with the church and the average S. S. attendance was the largest on record.

SOUTH NORWALK has closed a remarkable year. Nearly 50 new members were received, 644 meetings held, 1,525 visits made by the pastor, Rev. Dr. G. H. Beard, 1,500 letters written, 25,000 cards and calendars distributed, a large quantity of magazines and 1,500 tracts given away, 510 garments, besides four barrels of clothing, provided for the poor and needy, 375 bouquets sent to the sick, 150 packages of provisions dealt out to the deserving, besides \$2,743 for general benevolences. In addition \$11,780 were paid on the church debt and for parish expenses.

CORNWALL has a membership of 95 and a Sunday school of 105. The church expenses and benevolences last year were about \$1,200. The 20th anniversary of the wedding of Rev. E. C. Starr and wife was pleasantly remembered by gifts at the annual meeting. Misses C. E. Clarke and Josephine Rogers have given the church a handsome communion table cover and cloth in memory of Miss Olive L. Rogers.

WINSTED.—*Second.* The figure for the new church, \$30,000, was exceeded a week ago Saturday by \$500, making all subscriptions binding. The building is now assured.

NEW HAVEN.—The annual collections for the city hospitals were unusually large, Center contributing \$806, United \$280 and Redeemer \$306.—*United.* The Men's Club meeting was addressed Jan. 30 by Rev. A. H. Bradford, D. D., on The Unity of the World, and last Sunday evening by Rev. W. S. Rainsford, D. D., of New York on Fishers of Men.

HARTFORD.—*Asylum Hill.* By the annual reports the present membership is 787, a gain of 36. The charitable gifts of members during the year amounted to \$35,856, in addition to the legacies of the late Roland Mather amounting to \$33,500, which bring the total up to \$69,356. The receipts of the church treasury were \$5,442; a balance remains.—*Fourth* has a membership of 900, including 65 received last year and 16 received Jan. 2.—*Park's* membership is 280, with 16 additions during 1897. The benevolences were \$1,378, a gain of \$300 over last year.—*South.* The report of the church fund and also the indigent poor fund is satisfactory, each having a larger balance than last year.—The recent evangelistic meetings last week at the Asylum Hill, South and Center churches were successful, and a great deal of good has been done by them, especially along temperance lines.

WESTON.—The *ex parte* council held, Jan. 18, to consider the charges against the pastor, Rev. C. M. Arthur, decided that a mutual council should be held, and that body will soon convene.

Wethersfield raised considerably more this year than last, and will have free seats as for several years.—The good reports from Haddam Neck are credited particularly to the young people and the women.—The Ladies' Society of the First Church, Willimantic, cleared off a debt of \$200, besides making other liberal contributions.—West Hartford will hold Sunday evening services of an evangelistic character for a time.—The Sunday school of Asylum Church, Hartford, has elected the pastor, Dr. J. H. Twichell, superintendent.—Eighty members of the church at Washington recently presented the pastor, Rev. R. E. Carter, with a purse of \$80.—In South Britain at a recent donation visit the pastor, Rev. J. D. Smiley, received \$50 from his parishioners.—Waregan had benevolences of \$366 last year.—Bloomfield has had well-attended services, and is now revising its roll.

—East Windsor's average morning congregations were the largest last year for half a decade.—Westbrook has a new manual.—Collinsville had benevolences of \$668 last year.—Plainville had an income last year which was \$500 in advance of the expenses.—Chaplain's roll-call was answered by 106 out of a total membership of 130.—Windsor has the largest membership it ever had.—Poquonock's women's auxiliaries for foreign and home missions are credited with \$225 in benevolences last year.—Canton Center, with the mercury 21 below zero a week ago Sunday, had well-attended services, and every S. S. class was represented.—West End Church, Bridgeport, received 68 new members last year. The S. S. roll includes nearly 450.

MIDDLE STATES

New York

SYRACUSE.—*Plymouth.* During Dr. E. N. Packard's absence for a month's rest Rev. Dr. Sawyer, editor of *The Northwestern Christian Advocate*, and Rev. Ethan Curtis will supply the pulpit.—*South Avenue.* The pastor, Rev. W. F. Ireland, is being assisted in special meetings by Rev. J. W. Norris of Middletown, a classmate.

The special meetings in Gloversville beginning with the Week of Prayer were continued during the first three weeks in January with encouraging results.—Summer Hill is happy in its new pastor, Rev. F. G. Webster, who has just begun work.—The Black River and St. Lawrence Association shows by statistical report for 1897 a net gain in church membership of 11 over losses.

THE SOUTH

Georgia

First Church, Atlanta, rejoices in 50 conversions as a result of the Week of Prayer services.

Florida

PALM BEACH.—Rev. Dr. E. B. Webb is preaching here very acceptably, as he did last winter at the Royal Poinciana Chapel to visitors and residents. In the afternoons he preaches to the colored servants of the two great hotels.

The service for the recognition of Immanuel Church (Cuban) in Tampa crowded the chapel Jan. 26. Spanish and English both were used. The Methodist and Episcopal churches were represented. The church numbers 25 members with constant accessions.—The same council met, Jan. 27, at Belleair to receive into fellowship the Pilgrim Church.

THE INTERIOR

Ohio

CINCINNATI.—*Vine Street.* Rev. H. S. Bigelow has resigned his pastorate and has asked for a council to examine the charges as to whether he is eligible to remain in the Congregational ministry. He graduated from Oberlin College about four years ago, and came to Cincinnati to engage in college settlement work and to attend Lane Seminary. After a short stay in each of these places he was called to the Vine Street Church. He is a young and brilliant preacher, but is thought by some of his church to be unorthodox and inclined to give his attention primarily to social problems. At a meeting of the church on the evening of Feb. 2 the resignation was rejected by a vote of 78 to 59.—*Walnut Hills.* About 40 men were present at the second monthly supper of the Pilgrim Brotherhood, Jan. 28. Dr. Danforth was toastmaster. Speeches, songs and stories mingled with business provided a pleasant evening. The brotherhood is progressing rapidly and has about 50 members. Dr. Danforth lectured on The Lebanon Range, Jan. 30, to a large and enthusiastic audience. Rev. E. A. King addressed the membership of St. John's M. E. Church the 30th, on The Young Man—a Problem. Death has entered the home of Rev. Dr. Danforth, his son, E. J. Danforth, a student in the Chicago Theological Seminary, having died Feb. 2.—*Storrs.* The annual church meeting was held Jan. 31.

JEFFERSON had a good attendance at its annual meeting. Departments reported a good condition and a decided advance in some respects. Notable events of the year were a series of meetings for deepening spirituality and the organization of the Kingdom Extension Society, which is now the sole channel for contributions to the benevolent societies. The three months' trial of the latter indicates a gain in receipts and in simplicity. Besides meeting all other financial obligations, the church has secured a permanent and desirable home for its pastor, Rev. L. J. Smith.

SPRINGFIELD.—*First.* Rev. E. A. Steiner has just closed a series of four instructive lectures on Russia, Poland, Austria and Hungary to large audiences. Elaborate illustrations were shown. The income from the course goes to church purposes.

—*Lagonda Ave.* Rev. A. E. Woodruff, who has labored here faithfully for two years, surprised his people recently by presenting his resignation, to take effect April 1. The resignation has not been accepted.

FREDERICKSBURG.—*First.* The pastor, Rev. L. J. Travis, and people are grateful to those who gave their assistance in their recent fellowship meetings. Among the visitors were a number of neighboring pastors. The pastor delivered two evangelical sermons as a close to the meetings. The meeting resulted in great spiritual refreshing, and eight persons accepted Christ.

ROOTSTOWN.—The annual and fraternal meeting was held recently. The present membership, the largest ever enrolled here, is 230, about 35 having been received during the year. The benevolences were \$404 and expenses \$1,243. The church conducts a course of free lectures given by neighboring ministers. The average S. S. attendance is 130. Rev. C. N. Queen is acting pastor.

Illinois

(For Chicago news see page 202.)

OTTAWA.—The annual meeting was followed by a fellowship supper given to the members and pew holders by the trustees and Ladies' Association. About 360 guests were seated. The speeches showed hopefulness for all the work. Over 25 members were added during the year, making the total 498; \$1,253 were reported for benevolences. Rev. L. O. Baird is pastor.

Indiana

DUNKIRK is encouraged under the active leadership of Rev. A. O. Penniman. The reading-room in the new edifice had not been finished, when recently a library association was organized and money raised to finish it. The room will be open to the public. Of the hundreds of young men employed in the window-glass factories many are taking an interest in the enterprise. The spiritual work is going forward. Sixteen new members united at the last communion.

EAST CHICAGO.—The annual meeting was alive with interest, and showed all branches of the work as prosperous. Current expenses had been met. The great rolling mill, idle for a long period, recently started, and gives new life and hope. A union meeting with the Methodist church for two weeks recently closed. The church has adopted a country Sunday school. The motto for the year is "No debt, no home missionary aid by '99." Such a spirit predicts success.

INDIANAPOLIS.—*Union.* The protracted meetings are still continued, Rev. Rhoda Smith conducting the services.—*Mayflower.* The ladies gave a reception, Jan. 28, at the residence of Mr. and Mrs. C. J. Buchanan for Rev. H. N. Kinney and family.—*Brightwood.* Rev. E. W. Murray and family have arrived on their new field.

Michigan

DETROIT.—*Woodward Avenue.* The Men's Club listened last Sunday to an excellent address by Rev. W. S. Sayres of St. Stephen's Episcopal Church on The Sabbath. Two sons of one of the deacons of this church have gone to the Klondike. May they remember the Golden Rule and keep the Ten Commandments.—*Boulevard.* A class of 30 children is preparing for church membership.—*Fort Street.* Dr. Nehemiah Boynton's recent lecture was a great success.—The recent visit of Rev. F. B. Meyer of London was enjoyed by thousands of persons.

ANN ARBOR.—Dr. D. F. Bradley of Grand Rapids exchanged pulpits with Dr. Bradshaw Jan. 30, and also delivered the annual address before the Y. M. C. A. The church membership is 405, and benevolences last year amounted to \$1,277.

STANTON has a committee of six, called the "agitating committee," appointed to raise funds to wipe out an old \$300 debt. A successful year closed Jan. 27. There are other objects also for a committee of like name.

SANDSTONE.—This union Congregational church has made a good record during the year. It is free from debt and has a balance. The pastor, Rev. G. R. Foster, is retained.

ST. JOHNS has contracted for 50 cords of stone for the new edifice, which will probably be commenced in the spring and cost about \$15,000.

The church and college at Olivet have greatly enjoyed a recent lecture on Dr. Willard Scott of Chicago.—Middleville had a net gain of 16 last year and raised more money than ever.—South Lake Linden has had a revival.—Whitehall will build an addition to its meeting house.—Rev. C. F. Smith of Lansing has begun a series of "square talks to young men" on His Mission.—South Huron paid all debts last year, reduced its

mortgage and received a gift of land which will wipe out its remaining debt.—Rev. G. W. Myline begins a promising pastorate in Shelby.—Hart began last year with a deficit and ended with a balance, all bills being paid.

Wisconsin

EMERALD GROVE.—Rev. C. W. Dennist took charge of this church about nine months ago. Five persons have been added to the membership. An effort is on foot to retain his services for another year. The Ladies' Aid Society has realized \$121 as the net proceeds of the annual fair. They have made extensive improvements on the old building for use as a dining hall or lecture-room. New ventilators have been put into the audience-room of the new edifice. A good collection was sent to the A. M. A. recently, and all the several benevolences of the denomination are to be remembered the coming year.

CLINTONVILLE.—A new feature at the annual meeting was a supper, after which various toasts were given. Ninety per cent. of the members were present and responded to the roll-call. The year's work has been one of great spiritual quickening. Accessions for the year were 27, all on confession. Rev. W. A. Gerrie is pastor.

SHEBOYGAN closed its year with every bill paid. The Ladies' Society has paid \$490 on the church debt. Also after their annual fair they added \$100 for this purpose. The C. E. Society has done good work in supplying the Chicago hospitals with flowers every week.

THE WEST

Iowa

DUBUQUE.—*Summit*. Rev. W. S. Bell, at present S. S. superintendent for Iowa, and Rev. G. M. Orvis, chairman of the State S. S. committee, planned and held a successful S. S. institute in this church, in which all the Congregational schools of the city united, Jan. 27-29 inclusive. This was followed by a missionary rally for the S. S. and P. Society, Jan. 30, in all the churches and Sunday schools. Superintendent Bell will return to his Montana field about the last of February, when Rev. C. A. Towle will resume work in Iowa, his old field.—The church of which Rev. Hermann Fieke is the successful pastor is the largest German Congregational church and Sunday school in the United States. Mr. Fieke began labor there 30 years ago, and has today a beautiful and commodious edifice, with a large and growing congregation, of which the denomination may well be proud.

CLEAR LAKE.—The results of Evangelist Otis's work with the church are well spoken of. About 60 promise cards were signed, which, however, represents but a fraction of the good done. The whole region was greatly impressed and awakened. Such subjects as the following show the nature of the work: Power from on High, The Nature and Necessity of Regeneration, Prayer, Inspiration of the Bible, The Purpose of God in Revelation. The illustrated sermons to children were of especial benefit, and the afternoon addresses to Christians proved sources of inspiration. Another interesting feature was the use of the graphophone in reciting Bible verses.

FARMINGTON.—The semicentennial anniversary of the dedication was observed Jan. 26. Though it was a disappointment that Dr. William Salter of Burlington was detained by a blockade, yet an interesting program was carried out. The pastor, Rev. A. W. Wiggins, spoke on the early history of the church and of Congregationalism in the State; the last letter written to the church by its first pastor, Rev. Harvey Adams, was read; also a historical poem written by Mrs. Adams in 1860. The church was organized June 14, 1840.

WINTHROP.—The annual meeting, held a few days ago, showed a gratifying condition in all departments. Mr. Carlisle's third year ended in January, but he will remain until April, as desired. The people invaded his home Feb. 1, bringing not only supplies for a dinner, but pounds and yards and dozens and jars and bank checks and coin to make glad the heart of the pastor and his wife, and as evidence of esteem and appreciation. Special meetings will begin soon.

MITCHELLVILLE.—The Week of Prayer was observed with union meetings in which the M. E. and Christian churches joined. Services were protracted by the Congregationalists for 10 days longer and the work was most stimulated. The year closed with all bills paid or provided for. The pastor, Rev. C. B. Taylor, was remembered at Christmas with \$25.

CORRECTIONVILLE.—The new pastor, Rev. R. F. Paxton, has been with the church since the beginning of the year. The work opens up well and much interest is manifested. At the annual meet-

ing, Jan. 5, it was decided to use the envelope system for raising the pastor's salary and also to contribute to all the benevolent societies during the year.

BERWICK.—Rev. Joseph Steele has recently closed a series of meetings at Akeny, a neighboring town. They were held in a hall now used for school purposes. During less than two weeks there were about 25 conversions. A church will soon be organized under the pastoral charge of Mr. Steele.

WITTEMBERG.—Rev. Edward Durant closed his pastorate here Jan. 2. Large audiences greeted him at both services, that of the evening being designed especially for young men. Mr. Durant has served this church faithfully for three and a half years, and is followed by its earnest good wishes.

WALL LAKE is being supplied during the winter by Rev. Charles Wyatt, late of Popejoy and Burdette. As a result of recent special meetings 12 members have been added. A weekly prayer meeting is held for young converts. The evening congregations tax the capacity of the house.

RICEVILLE.—The Week of Prayer was observed with good results. Eight persons have offered themselves for membership and beside these, six adults took a positive stand for Christ. One of them was a Roman Catholic. The present membership is 213. Rev. L. M. Pierce is pastor.

AMES closed the year with all bills paid. The vesper services have proved a decided success, increasing the congregations one-third. Rev. H. P. Douglass was remembered on his birthday by his people, who presented him with several recent books.

MONTICELLO.—Rev. A. M. Case has tendered his resignation, to take effect June 1. He desires to retire from the active ministry. The relations between pastor and people are harmonious and the society is flourishing.

POSTVILLE was never more prosperous than now, under the leadership of Rev. S. W. Pollard. During the year a new meeting house has been built and paid for and the congregations have more than doubled.

GAZA, presided over by Mrs. J. K. Nutting, has a membership of 44, of whom 24 are men. The church was organized within a year, 41 of the 44 members uniting on confession.

Minnesota

FARIBAULT, where Rev. G. S. Ricker is completing his fourth year, in spite of many discouragements has had a good year. Its Sunday school has a State-wide reputation. The distinguishing features are the music, the blackboard pictures, and the primary department whose membership exceeds 100. The average attendance of the whole school was over 200. The church had a membership of 365 Jan. 1. Its benevolences for 1897 were \$1,420, the largest in its history, and its home expenditures about \$2,800. A unique teachers' meeting has been inaugurated, combining social, spiritual and prandial features. Some one gives a preview of the lessons for a month, followed by discussion. Light refreshments are served. The meetings begin promisingly.

MENTOR has been greatly weakened by removals and has been able to have only an occasional service by a neighboring clergyman. It has recently revived its Sunday school and hopes to have regular services in connection with McIntosh, which has invited an evangelist, Miss Darling, to supply for a time, with a view to permanence.

SPRING VALLEY, Rev. W. A. Warren, pastor, has had a good year, though the situation has been peculiarly difficult on account of the organization of an independent movement by his predecessor. By tact and graciousness the church has been enabled to keep on its way and has made real progress.

NEW YORK MILLS is so weakened by a division of the community, owing to the starting of new work by another denomination, that Rev. Esther Smith, the pastor, feels obliged to close her labors there.

Faribault and Owatonna are to hold missionary rallies in February under the inspiring leadership of Rev. C. H. Patton of Duluth.

Kansas

TOPEKA.—Central has no debt, and each of its numerous departments is in an encouraging condition. Beside the kindergarten in the fine new building presented by Mrs. Bowman, a similar flourishing school for colored children is maintained in Tennesseetown.

SEDGWICK.—In addition to his service here Rev. P. C. Burhans has aided the pastorless churches at Mt. Hope and Maize. At the latter point 14 persons have recently confessed Christ.

Rev. George W. Sargent of Manhattan spent a month, with profit to the church, at Salina during recent union revival services led by Messrs. Thomson and Gamble. These evangelists closed a successful series of meetings at Garfield Jan. 27. They are now working at Kinsley. The recent meetings of Evangelist Veazle at Ellis, under the auspices of the Y. M. C. A., were much blessed to the community. Eleven new members were received Jan. 23.

Nebraska

OMAHA.—Saratoga, which is trying to make payments on its parsonage in addition to its current expenses, had fallen somewhat behind in its finances and a rally was held the evening of Jan. 30 to secure the deficit, with an address by Mr. Bross.—At the Ministers' Meeting, Jan. 31, the matter was favorably considered of inducing the delegation to the National Council at Portland to stop off a day in Omaha and help to make a Congregational day at the trans-Mississippi exposition.

WISNER.—Rev. A. W. Ayers finds his C. E. Society a great help. It raises \$100 towards the current expenses of the church and greatly quickens and strengthens the midweek meeting. Endeavor Day was enthusiastically observed, beginning with an early morning prayer meeting and closing with a rousing evening meeting, at which the pastor preached and a collection was taken for home missions.

EUSTIS is beginning to build a house of worship, there being now no edifice in the town where English-speaking services are held. Mrs. C. W. Preston of Curtis has preached to them on alternate Sundays since last August. During that time 17 members have been received, largely on confession. The outlook is encouraging.

WYMORE.—Rev. T. C. Moffatt, in entering upon his second year of service, finds much to encourage. There is a steady increase in the congregation and the reorganized Sunday school makes headway. The Ladies' Aid has rendered sympathetic and efficient help.

SYRACUSE has united with the Methodists in evangelistic meetings. The local pastors have done most of the preaching thus far, accompanying it with house-to-house visitation. An evangelist has been secured to continue the work.

LINCOLN.—Christian Endeavor Day was generally observed with appropriate services. On the following Tuesday evening Rev. John Doane of Plymouth Church addressed the city C. E. Union on The Power and Peril of the Pledge.

ARLINGTON.—Rev. James Vallier closed his work Feb. 1. Twelve members have united with the church during the year and the work has been strengthened spiritually and financially.

North Dakota

ROSE VALLEY.—Rev. J. C. Watt has been assisted for the past two weeks in a series of revival meetings by Rev. W. H. Gimblett of Valley City. A general revival interest and about 40 conversions have resulted, and the church has been strengthened in various ways.

ARGUSVILLE.—Rev. J. R. McConnehey reports good attendance upon this field, which has for so many years been a difficult one for Christian work. There is reason to expect that a good church will be built up.

PINGREE.—Rev. N. P. McQuarrie is holding special meetings with this pastorless church, which affords an excellent field for a good minister.

Rev. D. T. Jenkins of Hillsboro is assisting Rev. J. L. Martin for two weeks in revival meetings on his field at Kensal and Courteney.

Nevada

RENO.—Rev. Frederick Flawith, since October supplying here, has returned to San Francisco. He reports the prospect bright at the only town in Nevada where we have any Congregational work. Rev. F. V. Jones, late at San Mateo, assumed the pastorate Feb. 1.

Utah

SALT LAKE.—First. The annual meeting was held Jan. 16. Sixty new members were welcomed to fellowship during 1897, the largest number received in any single year of its history. Rev. C. T. Brown is pastor.

Arizona

TEMPE.—First. The house of the pastor, Rev. Daniel Kloss, was recently entered by a tramp in the daytime, who carried away several articles of clothing. A vest containing Mr. Kloss's watch and spectacles was found near the railroad track, where the thief had probably boarded a train.—*Mescal*. At a recent entertainment over 200 Mexicans were present. Rev. Stephen Edwards and Juan Soza carry on this work together. Much good is done by

ministering to the people in their poverty and sickness. One new family has lately been added to the church. The H. M. Society is not able to appropriate anything toward the support of this work, and neither of the brethren can devote much time to it.

PRESCOTT.—Rev. E. D. Wycoff has been called for the coming year at an increase of salary, the first call being for only six months. He is chorister and his fine musical ability proves a great help in all departments. He recently lectured in Phoenix on The Ministry of Music.

PACIFIC COAST California

NORWALK held its annual meeting Jan. 5. During the year a neat building has been erected and paid for, with the help of a \$500 grant from the C. C. B. S. Twenty-eight members united during the year, of whom 16 came on confession. Several more will unite at the next communion. Evangelist H. G. Smead recently held two weeks' meetings, which resulted in several conversions and in the quickening and deepening of spiritual life. Though the church is small and its members not rich, it voted to contribute this year to each of the seven societies. Rev. G. H. DeKay is pastor.

OAKLAND.—First. Rev. C. R. Brown is preaching a series of Sunday evening sermons on Popular Unbelief: as to the Existence of God, as to the Bible, Prayer, the Future Life. The Busy People's Bible Class has taken up The Social Teachings of Jesus, by Prof. Shailer Matthews.—*Pilgrim*. Since Rev. J. R. Knodell assumed charge last spring the evening service has been resumed, the C. E. Society resuscitated and the Sunday school membership increased. For the first time in its history the year closed without debt. Forty members have been added.

BAKERSFIELD is encouraged by its new pastor, Rev. A. E. Fuller, recently from Michigan, formerly in H. M. work in Florida. This church is planning to move its edifice to a new lot, the present site being undesirable on account of the new railroad soon to pass in front.

CLAREMONT is rejoicing over its new S. S. superintendent, Rev. C. G. Baldwin, ex-president of Pomona College. The strongest and best disciplined intellect cannot be better employed than in training our youth for Christ.

Porterville has just completed a new \$1,600 parsonage.—The Sunday School at Paso Robles has trebled its membership during the past year.—At San Bernardino every department reports all bills paid with a small balance in the treasury.

Washington

WALLA WALLA.—An impressive but simple service was held at the grave of the Whitmans, Jan. 29, when the remains were reinterred in a metallic casket and placed in a marble mausoleum. The granite monument, 30 feet high, stands at the top of the hill close by.—Rev. E. L. Smith will not close his labors next month as he expected, but at the request of the church will resume work after a six weeks' rest in California. During his five years' service 147 members have been added, 92 on confession.

SPRAGUE is undergoing many changes through readjustment since its losses by fire and the removal of the county seat. But thus far one goeth and another cometh, while the church holds its own. The pastor finds opportunity for greatly needed work outside.

SEATTLE.—*Plymouth*. The *Plymouth Herald* has been enlarged to a 16-page weekly, each number to contain a sermon by the pastor, Rev. W. H. G. Temple.

Revival meetings are held at Medical Lake, Clayton, Deer Park, Rosalia, Springdale, and Pilgrim Church, Spokane. They are conducted by the pastors, assisted by neighboring clergymen and general workers.—Pilgrim Church Sunday school, Spokane, has received 200 books for its library from Rev. J. D. Kingsbury, D. D., of Bradford, Mass.—The Ladies' Aid of Hillyard had a picture exhibition Jan. 26.

Rev. and Mrs. H. E. Gregory of Lake Park have been holding special meetings at Eatonville, and find the people ready to organize a church.—Clayton has been greatly revived by special meetings conducted by General Missionary Walters.

WEEKLY REGISTER

Calls

BARRETT, Mandus, late of Gowrie, Io., to Nashua.
BROWN, H. B., to Soldier Creek, Arcadia P. O., Okl. Accepts.
CLEAVES, Chas. P., recently of First Ch., Watertown, Me., accepts call to Standish and Sebago Lake.
CONE, Jas. W., to remain at Ocheltree, Kan., for another year from Apr. 1. Accepts.

COUCH, Chas. H., Oberlin Sem., to Dowagiac, Mich. Accepts.

DEWEY, Harry P., South Ch., Concord, N. H., to Kenwood Evan. Ch., Chicago, Ill.

DUNTON, Arthur L., Parkersburg, Io., to Shell Rock. Accepts.

ELKINS, W. P., Bath, N. H., to Peterboro.

GLEASON, Chas. N., to the permanent pastorate at Patchogue, N. Y., where he has supplied during the past year. Accepts.

GRIFFITHS, Thos., recently of Petersburg, Neb., to Geneva. Accepts.

HAIDEN, Robt. A., Immanuel Ch., Chicago, to his former pastorate at Forest Heights Ch., Minneapolis.

HAGEMAN, Jas. C., Dundee, Mich., to Oxford.

JEFFERSON, Chas. E., Central Ch., Chelsea, Mass., to Broadway Tabernacle, New York city. Accepts.

JENKINS, Frank E., Palmer, Mass., to Central Ch., Atlanta, Ga.

JONES, Fred'k V., recently of San Mateo, Cal., to Reno, Nev. Accepts, and has begun work.

KIRKPATRICK, John H., Seabrook, Topeka, Kan., to Alma. Accepts, to begin in April.

LANE, Calvin, Marietta, Ga., to Lowell, N. C. Accepts.

LONG, Joseph B., to permanent pastorate at Hot Springs, Black Hills, S. D., where he has been at work.

MANK, Herbert G., New Gloucester, Me., to United Ch., Lawrence, Mass.

MESERVE, Isaac C., for 23 years pastor of Davenport Ch., New Haven, Ct., to Craven's Hill Ch., Hyde Park, London, Eng.

MILLER, Elisha W., Carson City, Mich., to Douglas. Accepts.

OSTHOFF, Eugene C., German Ch., Muskegon, Mich., to German Ch., Lincoln, Neb. Accepts.

OWEN, T., Newton, Clinton Ave. Ch., Albany, N. Y., to Bristol, R. I.

PINKERTON, Wm. B., recently of Rock Rapids, Io., to Newell.

POOLE, Francis A., Topsfield, Mass., declines call to Swampscott.

REID, John H., Whitefield Ch., Newburyport, Mass., to Bellows Falls, Vt.

REMELE, Wm. A., E. Foulney, Vt., to Olympia, Wa.

ROSE, Sam'l, Tiverton, R. I., to Merrimack, N. H. Accepts.

SHUMAKER, P. H. (Free Methodist), to Ransom and Jefferson, Mich. Accepts.

WASHBURN, Chas. H., First Ch., Falmouth, Mass., to be associate pastor at Berkeley Temple, Boston. Accepts.

WEBSTER, Franklin G., formerly of Oswego Falls, N. Y., to Summer Hill.

WILLIAMS, Stephen, Forman, N. D., to W. Ferndale, Wn.

WRIGHT, Gavin H., Andover Sem., to People's Ch., Greendale, Worcester, Mass. Accepts.

Ordinations and Installations

ABBOTT, Ernest H., Fryeburg, Me., Feb. 2. Sermon, Dr. Lyman Abbott, father of the candidate; other parts, Rev. Messrs. W. B. Allis, A. S. Burrill, J. R. Horne, Jr.

BRONSON, Oliver H., as associate pastor, Pilgrim Ch., Cleveland, O., Jan. 26. Sermon, Rev. C. F. Thwing, D. D.; other parts, Rev. Drs. Robt. Hutchins, C. W. Hiatt, H. A. Schauffer and Rev. J. W. Hartgrave.

HEATHCOTE, Arthur S., o. Bladen, Neb., Feb. 3. Sermon, Rev. John Foster.

JOHNSTON, Wm., i. Newport, Ky., Feb. 1. Services were in charge of Dr. J. W. Simpson.

MCCONNELL, Herbert E., o. Hopkins, Mich., Jan. 26. Sermon, Rev. E. W. Hullinger; other parts, Rev. Messrs. A. E. Prior, H. O. Johnson and Deacon Wm. Parmalee.

Resignations

BIGELOW, Herbert L., Vine St. Ch., Cincinnati, O.

BROWN, Chas. O., Green St. Ch., Chicago, Ill.

BRUNDAE, Richard F., Rock Memorial Ch., Port Huron, Mich., to take up work for the Maccabees.

CASE, Horatio M., Emmetsburg, Io.

CHEESEMAN, Thos. W. C., Seward, Neb., to take effect Apr. 1.

DOUGHERTY, Jas. G., First Ch., Kansas City, Kan., after a pastorate of ten years.

FRITCH, Wilson S., Abington, Mass., withdraws resignation.

HANCOCK, Geo. H., Madrid, N. Y.

JEFFERSON, Chas. E., Central Ch., Chelsea, Mass., after a ten years' pastorate.

LANDERS, Warren P., Middleton, Mass., after a pastorate of seven years.

POYSEOR, Wm., Trout Creek and Kenton, Mich.

SCOTT, Geo., Lead, Black Hills, S. D.

SHURTLEFF, Ernest W., Ch. of Pilgrimage, Plymouth, Mass., to take effect in six months.

THORNE, Jas. A., Loda, Ill., to become Pullman car conductor on the Illinois Central R. R.

Churches Organized

CALLER, Kan., Welsh, eight miles from Osage City; 38 members.

LOWELL, Kan., rec. — Dec. Rev. W. R. Harris will serve as pastor.

Miscellaneous

BARTHOLOMEW, Noyes O., of Washburn College, Topeka, Kan., has accepted an invitation to supply at Linwood for two months.

BLANCHARD, Addison, has decided to remain in southern California, the climate of Pasadena having greatly relieved his sciatica.

DEVITT, Theophilus H., and his wife, Branford, Ct., gave a dinner at the manse, Jan. 19, to all the deacons and their families. At a New Year's reception Dr. and Mrs. Devitt received from their people a fine oak sideboard and a handsome picture.

FOLSOM, Omar W., and wife, of Bath, Me., recently celebrated their silver wedding with a reception, when they received 100 silver dollars.

FREY, T. Arthur, who recently left Riddeford, Me., for Denver, Col., in search of health, has informed the Second Church that his physicians consider it unwise for him to return to Maine.

GRUPE, Fred. W., of Buffalo, Wyo., is constantly receiving invitations to go into the surrounding country among the ranchmen and hold services.

HARLOW, Edwin A., of S. Windham, Me., has so far recovered his health as to be able to resume pastoral work.

JORDAN, Israel, and his wife, held a reception on their fifth wedding anniversary, and were presented with books and a bookcase by their people of Bethel, Me.

WISE, Wm. C., of Chelan, Wn., has recently been confirmed in the Episcopal Church.

papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds time for a pleasant word to every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."—Rev. O. P. Gifford in *The Watchman*.

The Comfortable City Parish

Many ministers believe they have unusually difficult parishes. They think longingly of the easier lot of some of their brethren. Especially do some of those who have charge of small and poor fields regard as fortunate the pastors of rich city churches. There is a hard side and an attractive one to every parish. The way it appears depends much on the eyes which look at it. In *Time and the Hour* we find a striking sketch of Dr. E. Winchester Donald, the successor of Phillips Brooks. We do not believe that either Dr. Donald or Bishop Brooks have looked at Trinity Church as this writer does. But that he has seen a picture not wholly imaginary there can be no doubt:

Of course it is very pleasant to have a comfortable salary, and to receive agreeable dinner invitations, and to have the soft and complimentary things said which the sons and daughters of ease know so well how to say. But when a good clergyman comes to know that his most stirring appeals only affect the superficial emotions on Sunday as fine music or clever books and dainty works of art have been doing through the week; that "culture" has dulled the spiritual perceptions in proportion as it has developed the critical faculties; and that if the rich have souls to be saved one must do it as through the eye of a needle—then his heart must often be heavy within him. The temptation to make some startling departure must be very great, for one's work's sake, to arouse and to testify; and what a longing must come over an earnest man for the chance of exerting a direct influence of some sort by his words, so that he could see works of self-denial and fruits of good living about him! It is only necessary to mingle with the crowds that pass out of the portals of Trinity, to see their faces and their dress, to hear the phrases which flow so glibly from those worldly lips, to appreciate the quality of the soil upon which the good seed has been sown.

A Statesman's Counsel to Preachers

Daniel Webster had his shortcomings, mental and moral, but he seems never to have lost his grip upon some very essential facts respecting his relations to his Maker and his duty to reverence and worship him. Thus his classic response to the question respecting the greatest problem that ever engaged the prodigious intellect with which he was endowed, "My personal responsibility to my God." The same serious view of life is reflected in his admonition to the clergy, which cannot be repeated too often:

Many of the ministers of the present day take their text from Paul and preach from the newspapers. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying: "You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the bar of God; the Judge, even now, standeth at the door." When I am thus admonished I have no disposition either to muse or to sleep.

Helping Folks

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth \$2,000, and it is very little he can put down on subscription

The third triennial convention of the Student Volunteer Movement for foreign missions promises to be the largest and most important in its history. The convention is to be held in Cleveland, Feb. 23-27. It is expected that more than fifty foreign missionary boards will send representatives, and that more than 1,500 delegates will be present. The movement has more than 800 institutions of higher learning in the United States and Canada as its field, and in over 250 of them classes are following courses of study prescribed by it for learning of the progress and needs of foreign missions.

Biographical

REV. STEPHEN ROLLINS DENNEN, D. D.

Dr. Dennen died at Long Beach, Cal., Jan. 18. He was born at Oxford, Me., Nov. 6, 1826, and studied at Colby University and at Bangor and Andover Seminaries. He preached for nearly forty-three years, thirty-nine years of them being spent within the Congregational denomination. Most of this period was spent in pastorates. He was at Watertown, Mass., Charlestown, Woburn, Lynn and at New Haven, Ct. He was also in demand as a stated supply. Dr. Dennen and his family removed to southern California in 1893. For two years he supplied pulpits in Los Angeles and Pasadena, and April 1, 1896, he accepted a call to the First Presbyterian Church of Long Beach. In a little over eighteen months the church had nearly doubled, and a beautiful edifice was erected. Dr. Dennen, although then past seventy years of age, worked heroically to raise the funds. The effort was, perhaps, too great for one of his age. His funeral was the first held from the new edifice. He was an able and popular preacher, and a man of marked personality. He leaves a widow and three daughters.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

EAST—In Anniston, Ala., Jan. 20, Rev. William R. East, aged 62 yrs.
GALLUP—In Madison, Ct., Jan. 30, Rev. James A. Gallup, pastor emeritus, aged 73 yrs.
NIMS—In Ashburnham, Jan. 29, Delia A., widow of Alanson A. Nims of Sullivan, N. H., and sister of the late Rev. J. M. Stow of Hubbardston.
PIERCE—In Suffield, Ct., Jan. 5, Anna H., widow of the late Deacon Nathan Pierce, aged 90 yrs., 2 mos.
TODD—In Berea, Ky., Jan. 30, Prof. A. E. Todd, aged 61 yrs.

WILLIAM H. MONTAGUE.

Mr. William H. Montague, who died at his home in North Brookfield, Mass., Jan. 14, at the age of seventy-three years, was born in Fletcher, Vt., but at an early age removed to Massachusetts. Feb. 2, 1854, he was married to Laura H. Potter, who survives him. Throughout a long and successful career in manufacturing and commercial enterprises, in which he was abundantly honored by his fellow-citizens, he made it the chief aim of his life to be always "about his Father's business." He was a devoted and consistent member of the First Congregational Church, contributing largely to its support, and ever ready for special calls upon his time and strength and financial aid. No worthy appeal for beneficence failed to find in him a sympathetic response, many Western colleges and institutions receiving from him generous aid. For the last six years he has been retired from active life, suffering from increasing feebleness, but to the end of his consciousness his faith and love for his Master, the church and her prosperity were unflinching.

"A good man, and full of the Holy Ghost."

WILLARD WATSON WHEELER

Mr. Wheeler died at Beloit, Wis., Feb. 3, of pneumonia after a brief illness of six days. He was 56 years of age, had spent nearly all his active life as a missionary in the West and South. He was born in Alleghany County, N. Y., and went to Michigan when a boy. He was a student at Oberlin through his sophomore year and left to serve in the war in the Seventh Ohio Regiment. He spent nine months in a military prison in New Orleans. When the war was over he and his young wife worked under the Christian Commission. Later in Berea they shared the hardships of the early days of that college. Several years of his life were spent among the Indians of Wisconsin and North Dakota, and the last thirteen years, which have been the most fruitful of his useful life, he has been engaged as missionary of the American Sunday School Union in Wisconsin. His work as an evangelist in the outlying districts has been wonderfully blessed and has resulted in the organization of many Congregational churches. "They that turn many to righteousness shall shine as the stars for ever and ever."

Clubbing Rates

1898 (The Century Magazine, \$4.00)	\$7.50
Comb. CENTURY PORTRAITS, 7.50	
ation (The Congregationalist, 3.00)	
Atlantic Monthly.....	\$3.35
Scribner's Magazine.....	2.60
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
St. Nicholas.....	2.60

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office.

"WHAT A MAN EATS HE IS."—There can be no question but that the amount and quality of food a man eats affects his action, courage, disposition and mental ability being more or less dependent on what and how much food a man eats and the manner in which he eats it. No person is properly equipped for any mental or physical labor whose digestion is imperfect, nor can a man's system be in its best working order unless the food he eats contains all the nutritious elements needed to supply the energy which is hourly expended. Of the many articles of food which are consumed by man there is none, perhaps, which contains more of the elements necessary for building the human system and in more proper proportions than a kernel of wheat. That is why it is the most widely used food plant in America. Yet the facts concerning the preparation of this the most common of foods are very little known to the average consumer. For many years, in the manufacture of flour, a large portion of the nutritive properties of a kernel of wheat has been sacrificed to give color and appearance. To make flour white it is necessary to rob the wheat of the gluten, which is the phosphate and nutritive salts contained in the kernel. It is a mistaken impression among the buying public that the whiter the appearance of the flour the better the article, and to satisfy this demand the manufacturers have sacrificed other things, even the nutritive portion of the kernel, and have produced a perfectly white flour containing all the starchy elements but excluding the gluten. Long ago Baron Von Liebig predicted that the eating of starchy flour would result in the weakening of the race. The truth of this statement is seen in many directions—the changes in the types of disease, the lowering of nerve force, the prevalence of nervous diseases as well as the many kinds of dyspepsia now so prevalent. Consumers are beginning to realize this since the introduction of whole wheat flour and

the explanation of its manufacture. Entire wheat flour is made from the whole kernel after carefully removing the outer skin or husk, which is not easily digested, and it contains all of the nutritive elements, for it is these which give the golden brown color to this class of flours. One of the mills which manufacture this whole wheat flour is the Franklin Mills Company of Lockport, N. Y. Their flour has undergone the strictest analysis and is found to contain to the fullest extent all the nutritive elements of a kernel of wheat. The obtaining of this result is impossible where particular attention is paid to producing a white flour, as it is these vital elements that give the color.

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By any other.

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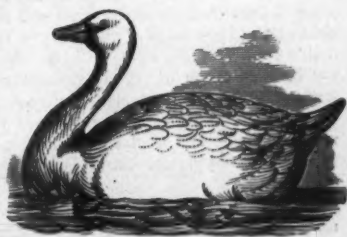
A FEATHER TIP.

There is an immense difference in the beef-steak served in different places. You can get twelve different cups of coffee in as many places, and no two are alike. Why should it be strange, then, that not all live geese feathers sold for bedding are alike?

We should rather go out of business altogether than not keep our bedding department above the ordinary standard which makes no emphatic distinction between feathers. We take especial pains and use only the highest grade of kiln-dried live geese feathers, put up under our personal supervision.

Further than this, we make all bedding and mattresses here on our own premises. We will never allow a hair mattress to be stuffed for us outside of our own work-rooms. It is too great a risk. Can you afford to take the chances which we, with all our experience, cannot take?

We have different grades of feathers, but none which are not thoroughly well cured, pure, sweet and clean.



PAINE FURNITURE CO.,

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Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 20-26. Every Christian a Missionary. Acts 1: 1-11.

The New Testament uses three or four great words by which to designate Christians. One is disciples, another is brethren, another believers and a fourth is saints. Each emphasizes an important side of the Christian life, and all are applied to all members of the Christian community. But this word "missionary," which is of later origin, has come to signify a certain class in the church. It has come to be a label upon a few, carrying with it, in some instances, unfortunate suggestions rather than a badge of honor worn gladly and proudly by all. Along with this use of the word there has come to be a pretty generally accepted idea that missionaries are to be distinguished in many ways from their fellow-Christians. Of course people who go to the ends of the earth must expect to meet with hardships. If they have to part with their children at an early age in order that they may be properly educated, why that trial belongs to the missionary calling. While we at home are sorry for those who suffer on account of this long and painful separation, we do not see how it can be well avoided if the missionary work of the church is to go forward.

Thus we reason until some day, as we are reading the New Testament, we meet with some passage that sets us thinking. Perhaps it is the Master's own word: "As thou hast sent me into the world even so send I them into the world." We are led to ask ourselves what does Jesus think today of the separation in spirit between missionaries and non-missionaries. He knows that not every man can go to Africa or India, but would he have any one who calls himself a Christian disclaim the title missionary? Would he have those who stay at home in order to provide resources for those who go feel that their duty is done when they furnish a beggarly support for the men and women at the front? Would he have us commit to them all the sacrifices and fail to recognize that

If we cannot cross the ocean
And the heathen lands explore,
We can find the heathen nearer,
We can help them at our door.

No, Jesus would never approve of an easy-going Christian, who is trying to save the world by proxy. The only difference between the ordinary Christian and the man laboring in the Fiji Islands is a difference in sphere. His field is the shop or factory, the office or the schoolroom, the kitchen or the social circle. It is there, first of all, that he is to spread the good tidings of Christ, interpret to others the woe and discipline of their lives, bring to them in their worldliness and sin the light of the knowledge of the glory of God as it shines in the face of Jesus Christ. He must not only do the work of a missionary there but exhibit the characteristics of one. If he does his work faithfully he will need just as much patience and tenderness, just as much of the self-denying spirit as they need who go abroad.

Our Christian lives would have more virility and joyousness if we accepted the designation missionary and tried to be worthy of it. We should then share in the glorious rewards which come to them who give up much for God. We should know where to find unfailing sources of hope and courage. We should feel an enthusiasm and inspiration for Christ's service which now, perhaps, many of us lack.

Parallel verses: 2 Kings 5: 2-14; Neh. 1: 1-11; Isa. 52: 7; John 15: 16; Rom. 10: 15; 1 Tim. 4: 10, 11; 2 Tim. 4: 2.

"BROWN'S BRONCHIAL TROCHES" are unrivaled for relieving coughs, hoarseness and all throat troubles. Sold only in boxes.



Hair's Vegetable Sicilian Hair Renewer

goes straight to the roots: puts new life into them: and a rich growth of hair appears. It restores color to gray hair, and prevents baldness.

My hair began falling out and I would have been perfectly bald, I used two bottles of Hair's Hair Renewer, and it checked the falling out, thickened the growth and cleansed the scalp.—J. A. KELLEY, Antonio, Ark.



WE no longer supply our seeds to dealers to sell again. At the same time, anyone who has bought our seeds of their local dealer during either 1896 or 1897 will be sent our Manual of "Everything for the Garden" for 1898 FREE provided they apply by letter and give the name of the local merchant from whom they bought. To all others, this magnificent Manual, every copy of which costs us 30 cents to place in your hands, will be sent free on receipt of 10 cents (stamps) to cover postage. Nothing like this Manual has ever been seen here or abroad; it is a book of 200 pages, contains 500 engravings of seeds and plants, mostly new, and these are supplemented by 6 full size colored plates of the best novelties of the season, finally, OUR "SOUVENIR" SEED COLLECTION will also be sent without charge to all applicants sending 10 cts. for the Manual who will state where they saw this advertisement.

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35 & 37 CORTLAND ST. NEW YORK



NEW MULTIFLORA ROSES.

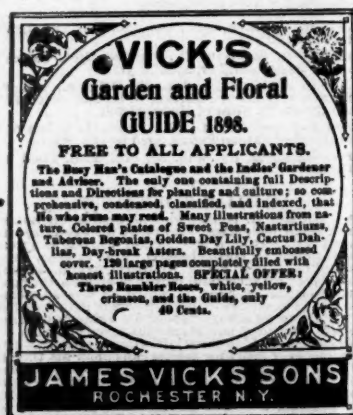
With seed of these new Roses, plants may be had in bloom in 60 days from time of sowing. 1 plant at any time. They grow quickly and flowers appear in large clusters and in such quantity that a plant looks like a bouquet. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get roses of various colors—white, pink, crimson, etc.—no two alike, and mostly perfectly double and very sweet. Greatest of novelties. Seed 25c. per pkt., 5 pkts. for \$1.25.—or for 40c. we will send

1 pkt. New Multiflora Roses. All colors.
1 " Chinese Lantern Plant. Magnificent.
1 " Cupid Dwarf Sweet Pea. A real gem.
1 " Verbena, Giant White Scented.
1 " Tree Strawberry. Largest, finest berry.
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1 " Giant Flowered Gladiolus Childel.
1 " Spotted Calla Lily. 1 Montbretin.
1 " Fancy Gladiolus. All different colors.
1 " Flowering Oxa lila. Mixed colors. Also,
1 " Our Great 160-page Color Plate Catalogue and
1 " THE MAYFLOWER Monthly Magazine for a year; illustrated—colored plate each month—devoted to Flowers and Gardening. Worth \$1.50 but for trial

All the above for 40c. postpaid.

Our Great Colored Plate Catalogue of Flower and Vegetable Seeds, Bulbs, Plants, and Rare New Fruits, is the finest ever issued; profusely illustrated. 18 Magnificent Large Colored Plates, 160 pages. Mailed for 10 cts., or FREE to any who expect to send us an order after getting it.

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The Busy Man's Catalogue and the Gardener's and Advisor. The only one containing full Descriptions and Directions for planting and culture; so comprehensive, condensed, classified, and indexed, that he who runs may read. Many illustrations from nature. Colored plates of Sweet Peas, Nasturtiums, Tuberos Begonias, Golden Day Lily, Cactus Dahlias, Day-break Asplen. Beautifully embossed cover. 120 large pages completely filled with honest illustrations. SPECIAL OFFER: Three Rambler Roses, white, yellow, crimson, and the Guide, only 40 Cents.

JAMES VICKS SONS
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A GRAND COLLECTION OF CHOICE

Flower Seeds Free!

To secure new customers for May's Famous Flower Seeds we will give away as described below, 500,000 packets of choice varieties.

This is our GIGANTIC COLLECTION and includes SEVENTEEN SEPARATE PACKETS of popular rapid growing, free blooming sorts that will succeed anywhere. Cultural directions on each packet.

Asplen—All colors assorted.
Antirrhinum—"Snap Dragon."
Pinks—Fine mixed.
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TO EVERY READER OF THIS PAPER sending us 10 cts in stamps or silver (10 cts simply sends in paying postage, packing and cost of this advertisement); we will send the entire collection of 17 PACKETS and OUR ILLUSTRATED CATALOGUE POSTPAID.

We refer you to any bank in America as to our reliability.

MAY & Co.

SEED GROWERS ST. PAUL, MINN.

MAY & Co., are perfectly reliable—Ex.

Education

— Rev. John H. Barrows, D. D., will give the Dupleian lecture at Harvard University Feb. 18.

— A "Congregational foundation" at the University of Michigan has been incorporated, with the approval of the State association, to supplement the work of the Ann Arbor church in caring for the Christian life of the more than 400 Congregational students at the university.

— Professors A. V. G. Allen and F. G. Peabody, President Hyde of Bowdoin and Rev. T. T. Munger, Rev. Henry Van Dyke and Bishop Potter are to lecture to the students of Harvard University in March and April on the general theme, The Message of Christ to Manhood.

— President Eliot of Harvard University, in his annual report just rendered, recommends that the university confer degrees twice a year, in February as well as in June. This to better facilitate the work of graduate students, candidates for degrees. He also admits that negotiations for consolidation of Harvard University and the Massachusetts Institute of Technology are under way.

— A committee of experts appointed by the trustees of the George Junior Republic has examined the workings of that unique form of philanthropy and educational work, and has made recommendations concerning its future management. Professors Blackman of Yale, Wheeler and Jenks of Cornell and the secretary of the Charity Organization Society of Buffalo were on the committee.

— Tougaloo University, by the recent burning of its girls' dormitory with all its furnishings, is much hampered in its present work. The insurance is not enough by several thousands to build the new structure needed, and when it is erected some fifty or sixty double bedrooms will need to be furnished. About \$25 will furnish one of these rooms, and it will be a good investment for an individual, a church or a Sunday school. Pres. F. G. Woodworth has been of late in the vicinity of Boston, speaking at Leyden Church, Brookline, and elsewhere.

— The Day of Prayer for Colleges in Western institutions met with a hearty and profitable observance. At Tabor, in Iowa, the college united with the local church in special services for three evenings during the week. Rev. L. F. Berry, D. D., of Ottumwa and Rev. George Smith of Red Oak made addresses. — At Fargo, in North Dakota, Rev. W. L. Blanchard addressed the students, and a service later in the day in the First Church had for its speakers George E. Perley, Esq., Rev. E. W. Day and Rev. W. H. Vance. More than the usual interest pervaded all the services. — At Yankton, in South Dakota, Supt. John L. Malle preached after a prayer service conducted by members of the faculty.

— At Iowa College Friday, Jan. 28, was observed as the Day of Prayer. Prof. Graham Taylor gave two impressive, inspiring addresses. The various classes held prayer meetings in the morning and in the afternoon the Christian Associations held gospel meetings. — At Colorado College special services began on the Sunday preceding, when Rev. W. W. Dumm preached. During the week Rev. W. H. H. Boyle held a series of three Bible readings. The Christian Associations of the college held a joint meeting Wednesday. Thursday at nine o'clock President Slocum led the general meeting, at which letters were read from graduates, who paid a warm tribute to the religious life of the college. Rev. Allan Tanner of Pueblo gave an address.

Home Missionary Fund

E. L. Caswell, Fitchburg \$2.00
Class 28 of Pilgrim S. S., Providence, R. I. 5.00
Mrs. C. Springfield 2.00

MEN and medicines are judged by what they do. The great cures by Hood's Sarsaparilla give it a good name everywhere.

SEND FOR SAMPLE BOTTLE.—A preparation for every member of the family! Hinds' Honey and Almond Cream. Ladies use it to soften, preserve and improve the skin and complexion. Every one uses it for chapped hands and lips. The men use it after shaving. It is the best for all skin affections and absolutely harmless. A sample bottle will be sent for six cents to all readers of *The Congregationalist* who mention the paper, and also a book describing its uses, by addressing A. S. Hinds, 72 F. Pine St., Portland, Me.

THINK ABOUT YOUR HEALTH.—This is the time to give attention to your physical condition. The warmer weather which will come with the approaching spring months should find you strong and in robust health, your blood pure and your appetite good. Otherwise you will be in danger of serious illness. Purify and enrich your blood with Hood's Sarsaparilla and thus "prepare for spring." This medicine makes rich, red blood and gives vigor and vitality. It will guard you against danger from the changes which will soon take place.

TO DENVER IN LESS THAN 28 HOURS.—Only one night en route. "The Colorado Special." Beginning Sunday, Feb. 6th, a new train will be placed in service between Chicago and Denver via the Chicago, Union Pacific & North-Western Line, which will make the fastest schedule ever maintained between Chicago and Colorado's capital city. This train will be known as "The Colorado Special" and will leave Chicago via the Chicago & North-Western R'y at 10:00 A. M. every day and reach Denver at 1:30 the following afternoon. East-bound, this train will leave Denver daily at 3:30 P. M. and reach Chicago 8:45 the next evening, and as connections will be made in the Union Depot at Denver to and from trains of all the Colorado lines passengers will be afforded the very best opportunities for quick transit between Chicago and all points in Colorado and the West. Train will be vestibuled throughout, lighted with Pintsch gas, and will consist of drawing-room sleeping cars, free reclining chair cars, buffet, smoking and library cars, coaches and dining cars serving all meals en route. A feature in connection with the service of this train, which will be appreciated by tourists, is that it will afford an opportunity for a daylight ride through the progressive and thickly settled portions of Illinois and Iowa, which has been impossible heretofore, as all trains for Denver have left Chicago in the evening. Daily service to Denver via The Pacific Limited leaving Chicago 10:30 P. M. will be continued.

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society want funds to carry on their work this winter. Perhaps you have in contemplation a new organ, or carpet for the Sunday-school, or possibly the question of paying off the Church debt is troubling you. We have a plan for providing money for any of these objects.

The Curtis Publishing Company
Philadelphia

Dr. Hunter's Book on the Lungs.

Progress of Medical Science.

A little book published by Dr. Robert Hunter, of 117 West 45th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Asthma, Bronchitis, Catarrh, and Consumption, fully explaining their differences and their cure by medicated air inhalations.

Dr. Hunter was the father and founder of the local treatment of the lungs by antiseptic medicated air inhalations, the inventor of the first inhaling instruments ever employed for the cure of lung diseases, and the discoverer of the only germicide that cures Consumption by destroying the bacilli of tuberculosis in the lungs of the patient. His treatment consists of healing and cleansing balms applied to the lungs three times a day by his inhaling instruments, the application of antiseptic oils to the chest, which surround the body with a zone of medicated air, and filling the chamber in which the patient sleeps with antiseptic vapors, thus keeping up a curative action on the lungs day and night.

No other treatment in the world is so direct, common sense, and successful.

Mrs. Milford Jones says: It gives me pleasure to give all the information I can concerning Dr. Hunter and his treatment.

I can truly say that with God's blessing I am a living witness of its power to cure.

My disease was of nearly three years' standing; I had been treated by seven different doctors, all pronouncing my case very serious and some hopeless. I heard of Dr. Hunter and called on him as my last hope. He stated my case very clearly, saying there was a cavity in my right lung, which to me looked very dark. He told me he could cure me if I had patience and would be faithful in the treatment, but that it would take a long time.

I am now able to do my housework and work in the store. My friends can scarcely believe it possible for me to look and be so well, for they had expected to bury me long ago.

I firmly believe if you are in a curable condition at all, Dr. Hunter can do it. I feel much interested in all sufferers of such a terrible disease. May God bless Dr. Hunter's treatment to your cure.

Your unknown but sympathetic friend,
Mrs. MILFORD JONES,
Dover, Morris Co., N. J.

Dr. Hunter's Book contains many similar letters from prominent people who have been successfully treated. It will be sent free to *Congregationalist* readers by addressing him at 117 West 45th Street, New York.

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LAVILLE'S
LIQUOR OR PILLS.
Used successfully by leading Physicians throughout Europe in treating the MOST COMPLAINTED and STUBBORN CHRONIC CASES.
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Positively CURED BY
Vegetable Remedies.
Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail.
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Some grade as agents sell for \$50. We have no agents but sell direct to the rider at manufacturers' prices, elegant models, best material, superb finish. Guaranteed against accidents as well as defects. We ship with privilege of examination, pay express charges both ways and refund money if not represented. Write for Catalogue
ACME CYCLE CO.
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"FOOL'S HASTE IS NA SPEED." DON'T HURRY THE WORK UNLESS YOU USE

SAPOLIO

The Business Outlook

The severe storm has naturally impeded and obstructed the movement and distribution of general merchandise, and yet, notwithstanding this circumstance, the state of trade is reported to be eminently satisfactory. Money continues very abundant and easy at the large financial centers, although a more active inquiry for funds is expected as the spring season approaches.

Particular activity is noted in iron and steel and related industries. The cotton goods situation is slightly improved. Print cloths at Fall River are firm at the recent advance, and it is in no wise improbable that the worst has been seen in the cotton manufacturing industry. Anthracite coal has been advanced about ten cents a ton, and prices for staple products generally are quite firm. The exports of cereal products were somewhat less last week as compared with previous weeks, although they were still in excess of previous years. The statistical position of wheat, taking the world's stocks as a basis of calculation, continues excellent, and, barring unforeseen contingencies, the price of this staple is expected to rule very strong for some time to come.

The stock market as a whole has presented a rather listless aspect, although no marked weakness in prices has developed. Material factors and conditions are too favorable to make attacks on security values safe or remunerative. At no time in years have holders of stocks and bonds been so content to hold this class of property as at the present time. This confidence arises from the steady improvement in general trade going on all the time and from the conviction that the country has started upon a period of great and genuine prosperity.

The Orphans' Christmas

BY REV. GEORGE E. WHITE, MARSOVAN, TURKEY

It began before daylight, when a choir of childish voices was heard singing a beautiful Christmas carol under the missionaries' windows, and the "Festival of Unselfishness" never seemed more beautifully ushered in. It so fell that preparations for industrial work which had been in progress for some time were completed the day before, and in the forenoon six orphan boys sat down in the neat shop to learn their first lesson in making shoes, and so in earning a living and taking their own places in the world. Other half-dozen will begin the same trade or another soon.

Christmas evening had been pre-empted by other interests, and the celebration for the orphans was put two days later. Then at dusk the audience-room of Anatolia College was packed with a great throng, the center of interest being a beautiful evergreen tree with 106 boys on one side and sixty girls on the other. As one looked at their warm clothes, healthy bodies and eager faces, it was a touching contrast to think of the hard lot that had befallen them when their fathers were killed and their mothers left penniless. Probably not one had ever seen a Christmas tree before. The boys were given the right of way first in recitations, dialogues, rounds and other songs. Many of the selections were from the Bible, and many were about Christmas. They were about evenly divided in language between Armenian, Turkish and English. But the English language is bound to sweep the world. These boys have been collected within the year and have had no American instruction, but here they are with public exercises in neat English learned from their own teachers. You can't prevent a student on a missionary compound from learning English, or the graduate of a missionary school from teaching it to others. Following the boys came the girls with a similar creditable program.

Then the tree was despoiled, and eager

hands were stretched out for the gifts. These were a bag of candy, an orange, a picture-card, a pencil, a pen and a handkerchief for each one. Specially deserving ones received a ribbon, a scarf or the like, and there were more substantial gifts for the steward, the matrons and the teachers.

Two of the most prominent figures in the audience were Gregorian Armenian priests. One of them arose and expressed fraternal gratitude to the missionaries and the kind donors who made such gatherings possible. Then an enthusiastic friend was moved to make a contribution to the orphan fund, and he was followed by several others, one of the most hearty being the other priest. About \$5 were given.

The orphan work in Marsovan this year has been successful beyond what the most sanguine would have dared to predict. One hundred and sixty children, from seven to twelve years of age, have been gathered from the abodes of poverty, ignorance and sorrow into this haven. They are rapidly acquiring useful knowledge and are learning of Christ. Last summer some visited their homes. One mother by special effort prepared a dish she knew her boy liked. But when they came to the table he refused to eat it, saying: "You eat it. I know you don't get such food every day, and you just ought to see what we have at Marsovan!" How many boarding school pupils in America could take so cheerful a view of a nickel-a-day diet?

TO FLORIDA UNDER PERSONAL ESCORT.—The Pennsylvania Railroad personally conducted tours to Jacksonville undoubtedly offer the best medium for a short visit to this land of sunny skies and balmy air. A period of two weeks is allowed in the Flowery State, and passengers are accorded entire freedom of movement after arrival at Jacksonville. Each party will travel in special train of Pullman sleeping and dining cars, and will be in charge of a tourist agent and chaperon. Tours will leave Boston Feb. 7 and 21 and March 7. Rate, including Pullman accommodations, meals and all expenses en route in both directions, except last tour, using through rail lines, Boston, \$65; New York, \$50. Tickets for the last tour are good to return until May 30. Itinerary of D. N. Bell, Tourist Agent, 205 Washington Street, Boston.

FREE TO MILLIONS.

A Valuable Little Book Sent Free for the Asking.

Medical books are not always interesting reading, especially to people enjoying good health, but as a matter of fact scarcely one person in ten is perfectly healthy, and even with such sooner or later sickness must come.

It is also a well-established truth that nine-tenths of all diseases originate with a breaking down of the digestion; a weak stomach weakens and impoverishes the system, making it easy for disease to gain a foothold.

Nobody need fear consumption, kidney disease, liver trouble or a weak heart and nervous system as long as the digestion is good and the stomach able to assimilate plenty of wholesome food.

Stomach weakness shows itself in a score of ways and this little book describes the symptoms and causes and points the way to a cure so simple that any one can understand and apply.

Thousands have some form of stomach trouble and do not know it. They ascribe the headaches, the languor, nervousness, insomnia, palpitation, constipation and similar symptoms to some other cause than the true one. Get your digestion on the right track and the heart trouble, lung trouble, liver disease or nervous debility will rapidly disappear.

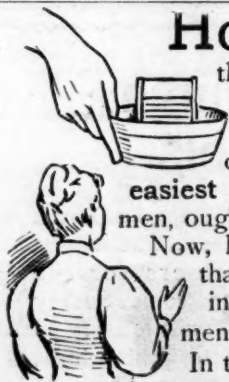
This little book treats entirely on the cause and removal of indigestion and its accompanying annoyances.

It describes the symptoms of Acid Dyspepsia, Nervous Dyspepsia, Slow Dyspepsia, Amylaceous Dyspepsia, Catarrh of Stomach and all affections of the digestive organs in plain language easily understood and the cause removed.

It gives valuable suggestions as to diet, and contains a table giving length of time required to digest various articles of food, something every person with weak digestion should know.

No price is asked, but simply send your name and address plainly written on postal card to the F. A. Stuart Co., Marshall, Mich., requesting a little book on Stomach Diseases and it will be sent promptly by return mail.

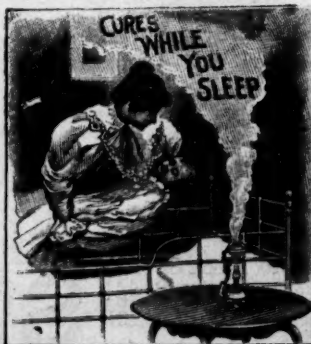
How did it happen



that the old-fashioned, laborious way of washing was ever given to woman as her particular work? It's an imposition on her. She ought to have had only the easiest things to do—and men, strong, healthy men, ought to have taken up this washing business.

Now, here is a suggestion. In those families that still stick to soap and make their washing needlessly hard and unpleasant, let the men do that work. They're better fitted for it. In the families that use **Pearline** (use without soap) and make washing easy, let the women do it. They won't mind it.

Millions NOW USE Pearline



Vapo-Cresolene For Whooping Cough, Croup, Asthma, Coughs and Bronchitis.

Mrs. BALLINGTON BOOTH says—

I take great pleasure in recommending your Vapo-Cresolene. I have spoken of it to a great many of my friends and to hundreds of our fellow-workers in the Salvation Army. I recommend that no family where there are young children should be without this Vaporizer. I have found it very beneficial for my little ones with Whooping Cough and Indigestion. I am convinced that it can but prove an exceedingly useful assistant whatever treatment may be used in the check and cure of the trying diseases for which it has been specially recommended.

Descriptive booklet with testimonials free. For sale by all druggists, United States and Canada.

VAPOR-CRESOLENE CO., 69 Wall St., New York.
Schieffelin & Co., New York, U. S. Agents.

Mount Hermon Under Wintry Skies

To stand before 350 stalwart young men who can curry a horse, milk a cow, cook a dinner, and who are equally able to translate Homer or Martial and discuss intelligently great social problems, is a privilege. In addition to this the knowledge of the Bible which these students possess, the enthusiasm of their songs and fine execution on organ and other musical instruments give an added pleasure to visiting "Mr. Moody's boys." "Zeal" was the motto given them on New Year's by the evangelist, and well it is exemplified in these their school lives. Probably three-fourths of the Hermonites are Christians, and they go out in pairs every week to remote hamlets and give their help to the good saints who sustain the old-fashioned schoolhouse meetings.

If Mr. Moody had done no more for the world than to take this old pasture on a Franklin County hillside and on these 800 acres build an institution, already a great power in the world, he would have immortalized himself. Eighty acres have just been purchased, and a new dormitory is to be built this spring to hold 100 men. Only about one in four of applicants can now be accommodated. On a most charming site a chapel is in process of erection capable of seating 1,000. This is most emphatically founded on a rock, as in digging for the foundation within a foot of the surface a solid ledge was found, and the blasting of rocks has sounded out for weeks. Mr. Moody has taken the birthday gift of over \$30,000 presented by friends on both sides the sea a year ago and with it is building this chapel.

The daily routine at Mt. Hermon has many interesting and distinctive features. The "boys" meet in a common dining hall. At a given signal the rattle of dishes, the chat of the table stop, and then three step out of the ranks to conduct morning or evening prayers. One presides at the organ, another leads the service of song with cornet, while the third reads Scripture and offers prayer. Here is seen the charm of Mt. Hermon in the earnest simplicity, the straightforward petitions for what the men need today and now. The principal, H. F. Cutler, is assisted by a large corps of superior educators, who reside here with their households. Mr. Moody has few warmer friends than the some seven or eight hundred students in the Northfield and Mt. Hermon schools. Many of Hermon's graduates find their way to Princeton and other colleges, and they make an enviable record as men and scholars.

Another enterprise started by Mr. Moody is doing an important work. In remote places, in crowded cities, in prisons are thousands who are indifferent or entirely ignorant of the Bible. So Mr. Moody is publishing a series of books in the Colportage Library, not dry sermons but the brightest, most attractive works that can be found, that retail for fifteen cents to twenty-five cents. Already hundreds of thousands have been scattered through the land. In 1897 he offered to his schools ten prizes, amounting to over \$550, to the students who during the year would sell the largest number. One young man's record of sales was 4,475. Others sold from 2,000 up to 4,367. To the student selling the largest number in paper covers from Jan. 1 to April 1 this year he offers a prize of \$50. This is but one of the "irons in the fire" that the tireless evangelist is watching, and new enterprises may yet proceed from him widely helpful to the world.

S. E. B.

A TIMELY HINT.—Thousands already know Adamson's Botanic Cough Balsam as the best and surest remedy for all throat and lung diseases. We want other thousands to be convinced. A trial bottle costs ten cents; larger ones, 35 and 75 cents. Sold by all druggists.

NATURE and science combined—Pond's Extract. Examine closely, see that you buy the genuine.

Pale, Delicate, and Nervous Children Should Take Dr. Greene's Nervura.

It Is the Best Remedy in the World to Make Them Well and Strong, As Shown by the Following Wonderful Cures of Epilepsy and St. Vitus' Dance.

That Dr. Greene's Nervura blood and nerve remedy is the best and surest cure in the world for children is proven by the following really astonishing cures of those worst of children's diseases, Epilepsy and St. Vitus' dance.

Mr. Geo. E. Leavitt, Whitman, Mass., writes:

"My nephew, A. Roy Reed, was for two years afflicted with epileptic fits. He was treated by the resident physicians and was pronounced incurable. The best specialists in Boston were consulted, and by them, too, his case was said to be hope-



lessly incurable. The boy suffered agonies; his appetite was gone; he was greatly reduced in flesh, and for two years he did not have one night's restful sleep. His mother, whose one desire was to see her boy restored to health, broke down under the great strain. In

the meantime, neither expense nor labor were spared. Every remedy was tried and many physicians were consulted. I then heard of Dr. Greene's Nervura blood and nerve remedy and purchased a bottle. The boy began to take it, with the most remarkable results. Immediately there was a change for the better. Before the contents of the first bottle were taken, he seemed to be imbued with new life. The fits ceased; his appetite was restored, and his recovery was assured. He is now an active, healthy boy, attending school every day. I hope these facts may induce others similarly afflicted to try Dr. Greene's Nervura blood and nerve remedy."

H. A. Cope, of Mt. Salem, Mich., says: "In testimony of the benefit received from the use of Dr. Greene's Nervura blood and nerve remedy, I most heartily append the following facts: Early in the year of 1896 I was much disturbed to find the nervous system of my little son, Harvey A., breaking down, and that ugly disease, commonly called St. Vitus' dance, becoming alarmingly developed; so much so that his whole right side was affected, and it was distressing to see the hand and foot constantly in motion. His tongue was affected so that he could not speak plainly. T. J. Milikin, of St. Clair, our druggist, recommended Dr. Greene's Nervura blood and nerve remedy for the case.



We commenced the use of it immediately, and continued until five bottles were taken and to our great joy Harvey is now well and hearty, for which we are truly thankful to a kind Providence who led Dr. Greene to the discovery of his wonderful remedy and us to the use of it. I recommend all who suffer with like afflictions to try Dr. Greene's Nervura blood and nerve remedy."

Parents of pale, puny, delicate or nervous children should immediately give them Dr. Greene's Nervura blood and nerve remedy. This household remedy can be given to infants or children of any age, for it is made from pure and harmless vegetable medicines marvelous in their curative and health-giving powers.

Remember also that you can consult Dr. Greene, 34 Temple Place, Boston, Mass., absolutely free of charge about your child at any time, personally or by letter.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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Is sold throughout the world. Preffer D. & C. Corp., Sole Props., Boston. CUT—How to Beautify the Skin, free.

BLOOD HUMORS Permanently Cured by CUTICURA REMEDIES.

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Disease; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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FORTY-SEVENTH ANNUAL STATEMENT
OF THE
PHOENIX
MUTUAL LIFE INSURANCE COMPANY,
OF HARTFORD, CONN.

JONATHAN B. BUNCE, President. JOHN M. HOLCOMBE, Vice-President.
CHARLES H. LAWRENCE, Secretary.

January 1, 1898.

ASSETS.

Loans on First Mortgages of Real Estate.....	\$5,463,730.12
Premium Notes and Loans on Policies in force.....	727,159.38
Loans on Collateral.....	6,600.00
Real Estate owned by the Company.....	1,151,828.59
City and Municipal and Railroad Bonds and Stocks, Market value.....	2,925,072.16
Cash in office.....	157.03
Cash Deposited in Banks.....	459,526.16
Interest accrued and due.....	147,181.41
Net Deferred and Outstanding Premiums.....	172,818.49

Gross Assets, January 1, 1898.....\$11,054,673.34

LIABILITIES.

Reserve on Policies in force at 4 per cent. interest.....	\$10,183,846.00
Claims by death outstanding and notified, Special Reserves and other liabilities.....	37,774.00
	209,178.00
	\$10,430,798.00
Surplus at 4 per cent.	\$623,875.34

Policies in force, 28,269. Increase in 1897, 2,288. Insurance in
force, \$48,021,069. Increase in 1897, \$3,804,228. Premium income,
\$1,589,531. Increase in 1897, \$159,303.

WILLIAM A. MOORE, Ass't Secretary.
ARCHIBALD A. WELCH, Actuary.
WILLIAM D. MORGAN, M. D., Medical Director.
GEORGE S. MILLER, Supt. of Agencies.

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CURES
Inflammations, Hemorrhages,
Catarrh (all forms), Piles.

HINDS' A Fair Skin
HONEY AND ALMOND CREAM



Can always be insured,
free from all imperfec-
tions, whether effects of
exposure to heat or cold,
sun or wind, or subject to
chronic skin trouble, by
using

Hinds' Honey and Almond Cream.

Recommended Especially for

Chapped Hands. Pimples.
Face and Lips. Chafing, Itching.
Rough, Hard and Scaly Eruptions.
Irritated Skin. Eczema, etc.

Free from oily or greasy properties. *It leaves
no visible trace of its use.* It softens, improves and
preserves the skin, and for the face makes the
complexion pure and beautiful.

A SAMPLE BOTTLE sent for 6 (six) cents, with
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become graceful women. Ferris' Good Sense Corset Waist
imparts grace to the form because there are no rigid steels
to prevent healthful development of the figure or retard the
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gives the figure a beautiful contour. Suitable for any kind
of costume. Recommended by physicians. Approved by
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Made high or low bust, long or short waist, to suit all figures.
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